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THE SUFFICIENCY OF THE GOSPEL ETHIC.

BY REV. ROBERT J. DRUMMOND D.D., EDINBURGH.

The subject of this article, "The Sufficiency of the Gospel Ethic as Furnishing the Principle of the Moral Life", might be put as a question, "Does the Gospel Ethic need to be supplemented?" Why should such a question be asked? What objections can be raised to the Gospel Ethic? Four objections suggest themselves. Its sufficiency has been challenged, for one thing, on the score that it bases morality on religion, finds the call to righteousness in the will of God. For another, it is objected to as too exclusively individualistic and as affording no sufficient guidance as to social ethics. Again, it has been challenged for ignoring what are called the Teutonic virtues. In other words, it is too tame for healthy animal natures. And once more, it is said to be drafted on a false view of life, with a false perspective of the end of the world. In other words the Christian Ethic has been attacked, on the one hand, from the side of a purely materialistic view of the universe in which man is treated as simply the creature of heredity and environment. It has also been attacked, on the other hand, from what has been supposed to be the necessary result of certain views of New Testament interpretation and a theory of the Person of Christ based thereon, all under the

spell of the recrudescent militarism of our day. I propose in this paper first to criticise these impeachments, and then look at abiding reasons for believing in the sufficiency of the Gospel Ethic.

1. First of all as to the objection that Christianity bases ethics on religion.

The most popular form in which that objection is stated is in a book entitled, "Not Guilty: a Defense of the Bottom Dog", by Robert Blatchford, the editor of the "Clarion," a recognized leader of the more aggressive Anti-Christian Socialists in Great Britain. It is simply a popularisation of the kind of objection raised by Haeckel and those of his school. But no apology is needed for looking at it under this popular form. The book came into the hands of the writer from a man who had fallen under its spell and who thought it unanswerable. The book is to be found lying in the rooms of young working men living in lodgings. It is in its popular form that such an argument requires answer. The argument is of the crudest description, but is set forth with all the arrogance, finality and cock-sureness which an appearance of severe logicality imparts. There is a plausible directness and simplicity about the style, which tells that it is written with all the skill of a practiced journalist. And let it be frankly admitted, the author is an earnest man. The line of attack is very much this. As man is entirely the creature of heredity and environment, it is unreasonable to hold him responsible for any of his actions. Hence to talk of a duty of obedience to a law of God is to talk of that which cannot be. Man is what he is, and he can be no other. To speak of retribution for abuse of his life, for disobedience to God's law, is to proclaim the injustice of God, because again man is what he is, and he can be no other. "Therefore the Christian religion is untrue, and man is not responsible to God for his nature nor for his acts." "All laws, human or divine, which punish him for his acts are unjust laws." "There is no such thing as sin." These three sentences are quotations.

When a man arrives at results like these as the outcome of his theory of ethics he ought to see it is not simply the re-

ligious basis of ethics that he has swept away, but ethics itself. He has indeed succeeded in his defense of "the Bottom Dog", as he calls the habitual criminal. But he has also destroyed every reason for criticising that type of life, or for the putting forth of any effort on the part of either the man himself or any one else to effect any change in him. It is not so much that the environment cannot be changed, but why should it be changed? Why should the Bottom Dog theory and method of life not be accepted as equally desirable with that of the Top Dog? Or if ethics still survive, and there be one life more conducive to the public good than another—for that is what ethics is resolved into—how has this differentiation come about? By what evolution from savage ancestors and debasing surroundings have any elevating influences begun to operate? Every dog is justified in his own position, and there is no reason or right why anyone should seek to shift him to another. The author of the "Defense of the Bottom Dog" should deal severely with the author of "Merrie England" (another of Mr. Blatchford's books). Nobody is to blame for the wealth and tyranny of the wealthy any more than for the sloth and slavery of the rest. Men are as they are, and nobody is responsible. Heredity and environment have played their game and the pieces are where they have placed them. The truth is that in exploiting heredity and environment to get rid of religion and moral responsibility, Mr. Blatchford has left the man himself out of account. The inborn sense of moral distinctions and the sense of moral responsibility, the whole apparatus of conscience, is too strong for the reasoner's logic. Here are self-assertive elements that reappear, and the relation between them and religion assumed in the Gospel Ethic is not invalidated by a criticism which really drops them both. What passes for ethics and its sanction in this system of Mr. Blatchford reminds me of what is called Right Reason in "Bushido", the Ethic of Japan. And Professor Nitobe's criticism of it seems apposite here: "It is a secondary power in ethics; for as a motive it is infinitely inferior to the Christian doctrine of love. I deem it a product of the conditions of an artificial society....and it

has often stooped to casuistry." Japanese experience of an ethic on a non-religious basis does not seem to commend the substitution of this new for the old.

2. Another challenge of the Christian Ethic is on the score that it is too individualistic. Now on the surface it looks as if there were something in that. Neither our Saviour nor the writers of the Epistles enter at all fully into the laws which ought to regulate such a complicated social system as exists among us today. And that is not to be wondered at. For one thing the social conditions of those days were nothing like so complicated as ours are. But the criticism means more than this. It means that the Gospel Ethic never seems to look at the mutual relations of bodies of men towards one another — companies towards trades unions, say, or the state toward other states, or towards syndicates, co-operative companies, or native races. And in one way this is true. And yet broadly, has any one any doubts as to whether a particular policy on any one of these matters will bear the test of the application of Christian principle to it or not? State the case fully. Submit it to disinterested Christian men of the most diverse ecclesiastical types. Let them answer without prejudice; and I venture to say there will be very little divergence between them. The Gospel Ethic is equal to the task.

But there are these two considerations which carry us further and lead us to modify the admission made at first. For one thing, it is very apt to be forgotten that the Gospel Ethic includes a purified and refined, a deepened and spiritualised Old Testament Ethic. There many of the problems for whose solution we look in vain in the New Testament itself are fully treated and God's will on them adequately expressed. The books of the Law, the historical books, above all the teachings of the prophets abound in ethical teaching on intricate questions of the social life. We know from the Sermon on the Mount how to adjust these to the atmosphere of Christ. There is room for a "but I say unto you" in reference to many of them. But read in the light of the Spirit of Christ, they become unmistakable landmarks on the right way of the Gospel

Ethic on many matters not directly dealt with in the New Testament. Besides, it will not do to forget that Christ's fundamental conception of mankind is a constituted kingdom, the Kingdom of Heaven. He had social relations clearly in His range of view. And when the character of that Kingdom is properly understood, as certainly having a locus in the world though neither confined to one spot nor yet of the world, it is wilful blindness to stamp the Gospel Ethic as having regard to the individual at the expense of the social side of things.

3. Two other sets of objections to the sufficiency of the Gospel Ethic have been stated by Mr. H. W. Garrod, a Fellow of Mertoun College, Oxford, in a book, published not long ago, called the "Religion of All Good Men". After perusal one is tempted to think a fitter title would be, "What Passes for Religion with Many Bad Men". The one set of his objections is that the Gospel Ethic ignores the Teutonic virtues. In a chapter called "Christian, Greek, or Goth", he contends that neither Christian nor Greek has done justice to the virtues of chivalry and honor. These had come to their own among the Teutonic nations before they came in contact with Christianity or Hellenism. So when these peoples became Christian, they carried these virtues with them, and in spite of the Christian glorification of humility and meekness, they clung to these manly graces as possessions too good to be surrendered even for all the boons which Christianity could bestow. But what a purblind view of things this involves! What Mr. Garrod really gives us here is the snarl of the animal nature in us when Christianity refuses to bow the knee in adoration of bullying self-assertion and brute force. True chivalry, true honor, true patriotism have only come to their own, when the spirit of Christianity has been poured upon them. What are we to think of chivalry and honor as understood and applauded by this author, when he can say this of them? "Chivalry and honor are two great principles which it is to the interest of mankind to keep always alive at whatever cost." And then he tells us how great is the price he would be willing to pay. "Though I should see those two principles, employing as their

instruments lust and bloodshed, destroy a whole nation of men, I could none the less say, 'let us go forward; that is the price we must expect to pay for these two precious things' ". Is this sense or raving lunacy? How can true chivalry and honor ever use lust or bloodshed as instruments? When men give way to lust and bloodshed, chivalry and honor are left behind. Or, rather, this is not progress; this is degeneracy. They are left behind, but those who have left them have turned their back upon the light and are in full march back to the night of savagery.

Of course, it is not difficult to understand why talk of this sort should appear in the present day. It is the resource of a blatant militarism that finds it difficult to reconcile itself with the precepts of Christianity. It is the outburst of the natural man showing that the offence of the cross is not ceased. But Christianity is not seriously affected by such an attack. And perhaps the most apposite exposure of this sort of thing was provided in anticipation by Coleridge long ago in his criticism of the Spanish Don Juan play. Of one scene in it he says: "It is susceptible of a sound moral; of a moral that has more than common claims on the notice of a far too numerous class, who are ready to receive the qualities of gentlemanly courage and scrupulous honor (in all the recognized laws of honor) as the substitutes of virtue instead of its ornaments. This indeed is the moral value of the play at large, and that which places it at a world's distance from the spirit of modern jacobinism. The latter introduces to us clumsy copies of these showy instrumental qualities in order to reconcile us to vice and want of principle; while the 'Atheista Fulminato' (the old Spanish Don Juan play) presents an exquisite portraiture of the same qualities, in all their gloss and glow, but presents them for the sole purpose of displaying their hollowness, and in order to put us on our guard by demonstrating their utter indiffence to vice and virtue, whenever these and the like accomplishments are contemplated for themselves alone." The same may be said of Mr. Garrod's plea for the Teutonic virtues as conceived by him. It is suspiciously like an excuse for loose living, so long as it

is combined with hauteur and daring. I freely admit that the Gospel Ethic would require considerable readjustment to comport with that. But if such adjustments were made, it would less than ever furnish the principle of the moral life.

4. Mr. Garrod's other objection is that the Gospel Ethic does need modification in view of the fact that modern criticism of the New Testament has made it plain that Jesus formulated His theory of life under the conviction that the end of the world was immediately to ensue. This belief he regards as determining His teaching as to the kind of principles and lines on which men should regulate their lives, principles which he maintains, though quite appropriate under such conditions, are not equally binding or equally appropriate when there is a wider horizon and a more distant vista.

Now there are three distinct assumptions here, none of which is necessarily to be granted. There is the assumption that our Lord was mistaken as to what was to be the interval between His lifetime and the end of the world. I for one am not prepared to admit that this is a necessary result of the acceptance of the most extreme views on the literary criticism of the Gospels, and still less that these views are themselves well established or entitled to recognition. I do not stop to argue the question on the literary side. It would take us too far afield and there is the less need to do so, because a second assumption implied here, namely that the supposed mistaken outlook into the future attributed to our Lord necessarily involves a modification of His ethical teaching, is itself repudiated by some of the most advanced members of the critical school referred to. Here is what Professor Schmiedel says in his introduction to Neumann's "Jesus": "There is one point in which Dr. Neumann has not associated himself with the particular form of eschatological thought which is so largely represented in Germany at the present day. Proceeding on the indubitably correct observation that Jesus regarded the end of the world as quite near, it is often taken for granted that this thought was a regulative one in all His utterances, and gave them a onesided character which made them no longer capable

of practical application to our present, with its outlook upon an illimitable future of fruitful activities for the human race. Dr. Neumann has perceived—rightly as it seems to us—that this is true only in a limited degree, and that Jesus would have given to most of His religious and moral teachings substantially the form in which they now run in the Gospels even had He never had any thought of the end of the world. This is the side of the activity of Jesus, accordingly, in which He discerns with greatest clearness His enduring importance for every age." That paragraph, from such a source, seems a sufficient answer to this second assumption.

But there is a third assumption lurking in the background and that is that the elimination of the thought of an impending future and its bearing on our conduct here, and the concentration of our attention on the present, will modify substantially the principles by which we order our life. Probably this is true, and for the individual the substitution of a long vista of unfolding ages for the speedy coming of the day of the Lord is practically the concentration of his attention on the present to the neglect of the future. And what is the moral effect of that? It is dwarfing, crippling, the very reverse of what we are asked to suppose. It is a reversion to the earth-limited view of life that is so frequent in the Old Testament, the chief offset and counteractive to which was the prospect of a future of earthly glory for Israel as chief at last among the nations. That, however, did comparatively little for the individual, whose interests seem so often as though they were bounded by the grave. It is noteworthy that our Saviour says comparatively little about death or the grave, and the moral effect they may produce. Instead you have His eschatology, and near or far it is chiefly an insistence on the certainty and the impendingness for the individual of the coming of the kingdom. But the kingdom is no earthly world monarchy but a great spiritual inheritance to which he must bend all his endeavors to make good his claim by living as a member of it now. Christ brings the spell of the future into the present, and while parables like the leaven and the tares show that He

was under no mistake as to the gradualness of the progress of things He has certainly succeeded in pressing the spur of urgency into the flagging sides of human endeavor. That is the true significance of our Lord's attitude towards the future, and its real bearing on the character of the Gospel Ethic.

So much for the criticisms which I mentioned at the outset. Let me now state briefly four positive considerations that point towards the sufficiency of the Gospel Ethic.

The first of these is the very assertion for which its sufficiency was challenged. It recognizes the intimate, indissoluble connection of morality and religion. No theory of humanity that deliberately ignores any of the spontaneous instincts of human nature or that tries elaborately to explain them away will be permanent. And just as little will any theory that tries to keep these apart in watertight compartments. From many of the most diverse type there is concurrence on this point. Stopford Brook, for instance, criticising those who are censorious in their judgment of the failures of others, exclaims sympathetically, "There is no morality without love, and none which is not founded on the forgiveness of sins." But when he has said that, he has passed beyond the narrower limits of morality into a wider sphere. Richard Le Gallienne, a litterateur, in his "Religion of a Literary Man", which is very much an exposition in tasteful language and under a play of imagination of the religion of the man in the street, says quite firmly, "Moral teaching without spiritual significance is of little force." And Professor William James in his own breezy way says this: "In a merely human world without a God, the appeal to our moral energy falls short of its maximal stimulating power. Life, to be sure, is even in such a world a genuinely ethical symphony; but it is played in the compass of a couple of poor octaves, and the infinite scale of values fails to open up. Many of us indeed—like Sir James Stephen in those eloquent 'Essays of a Barrister',—would openly laugh at the very idea of the strenuous mood being awakened in us by those claims of remote posterity which constitute the last appeal of the religion of humanity. We do not love these men of the

future keenly enough, and we love them perhaps the less the more we hear of their evolutionized perfection, their high average longevity and education....relative immunity from.... zymotic disease, etc. This is all too finite, we say: we see too well the vacuum beyond. It lacks the note of infinitude and mystery, and may be dealt with in the 'Don't care' mood. No need of agonizing ourselves or making others agonize for these good creatures at present. When, however, we believe that a God is there, and that He is one of the claimants, the infinite perspective opens out. The scale of the symphony is incalculably prolonged. The more imperative ideals now begin to speak with an altogether new objectivity and significance, and to utter the penetrating, shattering, tragically challenging note of appeal. They ring out like the call of Victor Hugo's mountain eagle, "*qui parle précipice, et que le gouffre entend*", and the strenuous mood awakens at the sound....cruelty to the lesser claims so far from being a deterrent element, does but add to the stern joy with which it leaps to answer to the greater. All through history in the periodical conflicts of Puritanism with the 'don't care' temper, we see the antagonism of the strenuous and genial moods and the contrast between the ethics of infinite and mysterious obligation from on high and those of prudence and a satisfaction of merely finite need." It is true that in the present day, there is an apparent strenuousness about the advocates of the latter which seems to contradict the view expressed in the quotation towards its close. But the strenuousness is more apparent than real, and save in a few enthusiasts is more in word than in deed. For the rest, Professor James rings true. The higher the religion, the stronger the moral life.

A second consideration is that the very idealism of the Gospel Ethic is a plea for its sufficiency. There is a tendency to resolve the essence of Christianity into the Sermon on the Mount, label it "perfection", and then put it on the shelf of the utopian. A late interesting series of papers in the "British Weekly" from Professors Dods and Denney and Dr. Moffatt supply a fair answer to that mode of treatment. But the truth

is that the very excellence of the Gospel Ethic is that it is not embodied in cut and dried maxims and laws of conduct, but presented in parable and paradox, and in living practice by Christ among men. Christ Himself is the commentary on, and illustration of, His Ethic, showing that the ideal is, not the desirable but impossible, but the supremely desirable and possible to him that believeth.

Then, again, the sufficiency of the Gospel Ethic seems established in the fact that it has discovered an adequate unifying principle namely, Love. Under the guidance of Christ and His apostles men have learned to say, "Love worketh no ill to his neighbor; therefore love is the fulfiling of the law." But Christianity has done more than find the principle. It has interpreted it. Love was in the world, in the hearts of men, before its far-reaching power was laid bare by Christ. But what love really was had been wofully obscured by many a meretricious counterfeit, and its power prostituted and despised. Christianity has given as a corrective the great exhibition of the Fatherly love of God in Jesus Christ. It has led men to the gracious ways of God, and has said, "This is Love." God is Love. Love in its patience, perseverance, and potency is seen in its full grandeur. This love in practice is seen to be the power which binds society together, and is at the same time the great dissolvent which can remove the jealousies, divisions, rivalries, and antagonisms that hold peoples asunder. Once the significance of this unifying principle is understood and accorded free play, it seems beside the mark to quibble as to whether Christian Ethic has emphasised the individual at the expense of the social. This is a principle which is essentially social in its aims, knows no limitation to its range, and it is simply the task of Christian intelligence to discover how it should apply as between groups of men as well as between man and man.

But Christianity has done more than find the principle that brings all morality to a bearing. The Gospel Ethic has found a moral dynamic, a motive power, strong enough to set this principle in operation. And that is the crowning claim which

it has to be regarded as sufficient. The late Principal Shairp rendered a permanent service to Christian Ethics when he brought to the front as its superlative excellence this, that it supplies a moral motive power. That is the most original, the unique thing in the Gospel Ethic. Other systems were aiming at the idea of love, or something like it, as the fundamental relationship that should subsist between man and man. But where all came short was in their inability to secure that men should not be content to know, but that they should pass from knowing to doing. It was very easy to say, love, but how impart its spirit, how engender it? Christ did that by His cross and His resurrection, and the last word in praise of Christian Ethics is that this is true of it, "the love of Christ constraineth us, because we thus judge, that if one died for all then were all dead, and that He died for all that they which live should not henceforth live unto themselves, but unto Him who died for them and rose again." And it explains in what way they are to live unto Him: "In as much as ye do it unto one of the least of these, ye do it unto me."

CHRISTIAN SCIENCE.

BY THE REV. O. P. GIFFORD, D.D, BROOKLINE, MASS.

"God, having of old times spoken to the fathers in the prophets by divers portions and in divers manners hath at the end of these days spoken unto us in a Son," writes an unknown defender of the faith in the early church. May we expect another message? Is the silence of God to be broken again? The Son promised to send another Paraklete, but His mission is limited, it is to glorify Christ, to take of His things and show them unto us, He is to lead into all truth but this Son is Truth. As the electric current flashes the pictured slide on the waiting canvas, so the Paraklete flashes the Son of God on the waiting soul, but it is a silent process. As the south wind, saturated with warmth breaks down the frost and frees the sleeping seeds, so the Paraklete applies the warmth of the Sun of Righteousness to sin-bound souls, and starts the seed of the Word to growth and harvest. Has the mind of God been fully uttered, has He made His last utterance? The churches abide by the Book, and seek to be subject to the Spirit. This abiding and subjection seek and find utterance through unnumbered pulpits, and books seeking to explain the message spoken centuries ago.

All preachers and writers are like members of an orchestra —the music is furnished, the leader wields the baton; instruments differ, temperaments differ but all seek to render the same music under the control of the Spirit. In 1866 a new voice broke the silence of the centuries. A new Deborah sat under a new palm tree and prophesied; the prophecy is not an interpretation, but a revelation. The new prophetess writes in the "Sentinel", May 23, 1901: "Science and health makes it plain to all Christian Scientists that the manhood and womanhood of God have already been revealed in a degree through Christ Jesus and Christian Science, His two witnesses. What remains to lead on the centuries and reveal my successor,

is man in the image and likeness of the Father-Mother God, man the generic term for mankind." We have a new score and a new leader. Preachers and teachers simply hold up a prism to analyze the white light that came from Christ; here is a new flood of light from the uplifted countenance of God. Not a witness to Christ, but a co-equal witness with Christ.

The new testimony is the key to Scriptures; a locked treasure is not treasure; the key is as essential as the chest and treasure. As Christ carries the keys of death and hades, so this book carries the key to all that prophets and Son have spoken.

We have the Prophetess and the Prophecy.

THE PROPHETESS.

Little is known concerning the birth, training, appearance of the prophets through whom God spoke to the fathers. Very little is known concerning the birth, training, habits and personal appearance of the Son. The message is much, the man is little; "He is the true and faithful witness", the testimony, not the personality of the witness, convicts or frees. The witness is the way, the door, the ambassador. We know much of Mrs. Eddy—birthplace, parents, home, early training, suffering, escape. From cradle to grave she has been in the limelight. "This thing was not done in a corner;" the X Ray of publicity lays bare the hidden structure of the woman and her message.

She was born July 16, 1821, at Bow, N. H., five miles from Concord. Her father, mother, brothers and sisters were well known and highly esteemed. The Baker family held a high place in the town, measured by the double New England standard of character and property. The grandfather was the heaviest tax payer in town; her father and uncle lived together on the inherited farm. Mark Baker, Mary's father, was a justice of the peace, a deacon in the Concord church, a school-committeeman, and for many years chaplain of the state militia. The first of the family came to Charlestown in 1634. Her mother was the daughter of Deacon Nathaniel Ambrose, who gave the money for the first Congregational church in

Pembroke. Filtered blood ran in Mary's veins. Blood will tell in human as in brute, else there can be no advance in civilization. The flesh-born is flesh, yet there is one kind of flesh of beast and another of man, and many kinds of human flesh. Three brothers and two sisters, born within ten years had exhausted the vitality of the mother, and Mary was mortgaged to sickness from her birth. She was born without the birthright of physical health. Moses was spared because he was a goodly child. Mary was spared because she had Christian parents. Her want of health barred her from the public school; mother, grandmother and brother Albert taught her by turns. The brother shared with her during his vacations what he had learned during the college term. Latin and metaphysics were favorite studies. Under his instruction she took up moral science, natural philosophy, Latin, Greek, Hebrew. Like Samuel the prophet, she heard voices, and often replied to her mother. Answering as Samuel did, the voices ceased.

The father was a devout and active Christian, the pastor a frequent visitor to the house; his visit was her opportunity. Her Bible was her chief literary companion. When she read that Daniel prayed often daily, she followed his example and made record of her prayers. Her letters to her brother in college were girlish imitations of Bible style. When she was twelve years of age her father proposed membership in the church; she objected, not being ready. A severe quarrel followed; she had her way, and he had his say, declaring she had ten devils. When Mary was thirteen the family moved to Tilton; at fifteen she had prolonged theological discussions with the past, finally joining the church. Here she attended a private school, studying rhetoric.

In 1843 she was married to G. W. Glover, of Charleston, S. C. She was a widow within a year, and soon after his death a son was born. The next five years she spent with her father and sister, sick most of the time, teaching a little, writing for a New Hampshire paper. She became interested in spiritualism and magnetism. Living with her sister she became a confirmed invalid, suffering from severe spinal com-

plaint. In 1853 she married a Doctor Patterson, a traveling dentist. Denied the presence of her son, she mourned the denial deeply. In 1862 she went to Portland, Me., to be treated by Dr. Quimby, a mesmerist and psychologist. "His theory was that the mind gives immediate form to the animal spirit, and that the animal spirit gives form to the body as soon as the less plastic elements of the body are able to assume that form. Therefore, his first course in the treatment of a patient is to sit down beside him and put himself *en rapport* with him, which he does without producing the mesmeric sleep. He says that in every disease the animal spirit, or spiritual form, is somewhat disconnected from the body, that it imparts to him all its grief and the cause of it, which may have been mental trouble or shock to the body, as overfatigue, excessive cold or heat, etc. This impresses the mind with anxiety and the mind reacting on the body produces disease. With this spirit form Dr .Quimby converses and endeavors to win it away from its grief, and when he succeeds in doing so it disappears and reunites with the body. Thus is commenced the first step toward recovery. This union frequently lasts but a short time, when the spirit again appears, exhibiting some new phase of its trouble. With this he again persuades and contends until he overcomes it and it disappears as before. Thus two shades of trouble have disappeared from the mind and consequently from the animal spirit, and the body already has commenced its effort to come into a state in accordance with them." (Bangor Jeffersonian, 1857.)

When Mrs. Patterson visited Dr. Quimby he had dropped mesmerism, had added faith cure, and now convinced the patient that he was a mediator between her and God.

She spent three weeks with the doctor, copied his notes, talked with him for many hours. She returned home cured. For a time she praised the doctor highly, then denied that she owed her system to him. Her sister visited the doctor and declared the whole thing "bosh".

Going to live in Lynn, she slipped on the ice, sought medical treatment, was given up by the doctor, and discovered

Christian Science, walking down stairs and declaring she had found the secret of health.

In 1873 she secured a divorce on good grounds, and lived around among friends. In 1870 she issued her first pamphlet on "The Science of Man", and began to teach two students the new Science. In 1875 she issued her first edition of "Science and Health", and bought a house in Lynn where she opened a school and held her first church service. In 1877 she married Mr. Eddy, her business manager. In 1878 she opened her work in Boston. The next year, at nearly sixty years of age, she moved to Boston. August 23, 1879, she incorporated the "Church of Christ, Scientist", with twenty-six members. Now there is a membership of many thousands, a property worth millions, a daily paper, a board of directors, and a guaranteed future for many years.

II. THE PROPHECY.

Standing in a cathedral, in the dim religious light that falls through windows richly dight, one sees figures, crosses, crowns, anchors in color. The white light of the Scriptures falls upon the Christian Science worshiper through the teachings of Mrs. Eddy; so long as the members of the church are willing to worship behind her interpretation of Scripture the church will persist. The Koran keeps the Mohammedan faith intact. His thoughts mold the Mohammedan world. The Golden Bible keeps the Mormon church solid. The Roman Catholic interpretation of the Bible keeps the church intact. Protestantism smites the prism of denominationalism and each group chooses its own color. So long as "Science and Health" is held between the Bible and the worshiper the cult will endure. The book is called "Key to Scriptures", but what is the key to the book, the "Key"? What is the ruling thought in the scheme? "Home Sweet Home" is played with variations, but there is a controlling theme. Gothic architecture has many modifications, but however modified we see the Gothic scheme. The American Republic is made up of many states, but all are under one flag and one constitution. Mrs.

Eddy denies that she is indebted to Dr. Quimby and well she may, for she denies what he affirms. He gave her a quarry, she gives the world a complete temple, and as the cross dominates St. Mark's in Venice, so one thought dominates "Science and Health". Gargoyles do not destroy Gothic architecture, though they divert attention from its stately beauty; the curious statements in the system do not affect the controlling principle.

In her thinking Mrs. Eddy stands beside God and looks out upon the universe. We stand on the footstool and look toward the throne; she stands by the throne and looks out, not only at the footstool, but into the palace. We think with the earth as a center, we have shadows caused by turning; she stands in the sun where there is no shadow caused by turning. She assumes God's point of view. The Assumption of the Virgin Mary is based upon the apocryphal tradition. The assumption of Mary Baker Eddy rests upon her own assertion. The prophets assumed to speak for Jehovah. The Son asserted that He spoke for God. Mary Eddy assumed to speak from God's point of view. We may challenge the assumption, but need to understand it to get her point of view. She says "God is the Great I AM; the all-knowing, all-seeing, all-acting, all-wise, all-loving and eternal; Principle (because Person implies limitation, all the persons we know are limited); Mind; Soul; Spirit; Life; Truth; Love; Substance; Intelligence. God is one God, infinite and perfect, and cannot become finite and imperfect." "In Divine Science man is the true image of God." "I, or Ego-Principle; Spirit; Soul; incorporeal, unerring, immortal, and eternal mind. There is but one I, or Us, but one principle or Mind, governing all existence, yet man and woman are unchanged forever in their individual characters, even as numbers never blend with each other, though they are governed by one Principle. All the objects of God's creation reflect one Mind; and whatever reflects not this one Mind, is false and erroneous, even the belief that life, substance, and intelligence are both mental and material." This great truth is illustrated

by an analogy. The Master was always likening the Kingdom of God to visible things, speaking parables, drawing parallels; *like* was often on His lips. This Great Original and His Image, is like this. Here is a great mirror, a man stands before it, his image greets him, duplicates his motions, advances, retreats, moves to and fro. It has no real being aside from his being. If he were not, it could not be. So God is eternal Being, and man is His eternal image. Man shares God's eternity—is the spiritual reflection of an Eternal Spirit. God and man are thus co-existent, and these two are all there is in the universe, to God.

From the beginning Man was content to image God, had no consciousness of self. Suddenly, he came to self-consciousness, lost God-consciousness; became as the gods. Lost God and found self. But God did not lose man; the child's dream is no reality to the watching mother; she sees the child, the sleeping child sees the dream figures. The delirium of the patient is unreal to the nurse, she sees the patient, the patient sees his own world. The child awakes, the dream fades, the mother is the one great reality; the patient is healed, the insanity passes, he sees the real world, outside himself.

So God sees only His own reflection, or image; this dream, this delusion are not real to God, so not really real. The fog which the sea sends up is real to the sea, so real that it shuts out the stars and sun, the sea rolls in the dim grey light, but the stars and sun shine on, by and by the fog dissipates and the sea comes back again to the light. The darkness on the side of the earth turned from the sun is not real to the sun, it shines right on, pours its stream of light steadily forth; when the earth turns back again it gets what the sun had all the time been giving. God sees His own Image through all the fog and darkness, and by and by man comes back to God. The entire system of Mrs. Eddy is based upon this assumption, that she shares and states God's point of view. When she says matter is unreal, suffering is unreal, sin is unreal, she means to God.

Man, the Image and Reflection, losing God, finding self,

asserting self, becomes in turn a creator. The image of man has no power, the Image of God has well nigh God's power. He is Intelligence, Mind, Soul, Spirit.

Dr. William Hanna Thompson says: "The truth is that man is as little included in the limitations of animal life as an archangel would be if he visited this earth. Man is already equipped with an archangel's powers, as he would prove if only he had the *time* to do so, instead of merely the few and ever-hampered years of his earthly existence."

This Image, endowed with the powers of an archangel creates his own body. The body is the reflection of man as Man is the reflection of God. Horace Bushnell has a sermon on "The Dignity of Human Nature shown from its Ruins". He points out the mighty ruins of cities, kingdoms, religions, the awful passions, the mighty ambitions of man. We need to recall the fact that all buildings, literature, art, music, architecture, forms of government, come from the mind of man, as all rivers come from the sea. All things were put under man, we see not yet all things put under him, but we see Jesus, and Jesus is the Son of Man, and all He is we may become, all He has we may share for we are "Heirs of God, and joint heirs with Jesus Christ". He is the Vine, we are the branches. He sits on the throne with God, we are to sit on thrones with Him. Mrs. Eddy claims that all this power is now and here, has been as long as Man has been, eternally, that the human body is the expression of Mortal Mind. As the seed builds up a tree by using the soil, sunlight and rain, man builds up his body out of himself. The spider spins its web out of its own body; man spins his body out of his own stuff. It is real to man, unreal to God. The man God made is spirit; the man man made is flesh, and so unreal. Then man made the earth as the sculptor makes the pedestal to set the statue on, or the railroad manager constructs the road-bed to run the train on. The man made the visible universe; it is as much the expression of Mortal Mind as the body itself; God is man's heredity, but he makes his own environment.

The building is an expression of Mortal Mind, the bricks

are the expression of Mortal Mind; this we can understand, for they embody thought, and were not until man made them; but the clay is also an expression of Mortal Mind. The artist paints the picture, man weaves the canvas, makes the brushes; but man made the cotton, and the paint, everything that appeals to the senses is the output of man who is the expression of God. Man is as eternal as God; matter is by man, for man, and has no reality to God. Hence it follows that the life lived in matter is unreal to God; then all suffering in the flesh has no reality to God. An aviator can feel the rhythm of the airship, and knows by feeling whether the machine is working aright, for man made it. The earth is a great airship, made by man, launched by man, managed by man, but unreal to God. Hence the suffering in the body is unknown to God, and what is unknown to God is really unreal.

Whatever truth there may be in this teaching, this we all recognize: matter is not to God what it is to man. Matter in its present form is not eternal, it was not what it is, it will not continue to be what it is. Nature is that which is always coming to be, being born, *Nanciscor, Natus.* The will of God was the womb of matter and the will of God will be the tomb of matter. Matter is to man a condition, a limitation. You wish to make a call on a man, you do not know whether he is in, you ring the bell, ask the maid, she replies that he is; you are shown to a room, take a seat, the man enters. You do not know what he is thinking; when he speaks words may tell, may mask thoughts. You do not see each other, "this mortal coil" hides, and yet displays the current of thought. The current turns to heat, light, power, or is shut off through words. He may speak his mind, may not. You do not know your own mind, much less his mind. In thinking, as in weather, you deal with probabilities. You may change your mind, rather your decision. The wall shuts you from knowledge as to his being in the house, the walls of flesh shut you from knowledge as to what is in the mind. Not so with God. He knows whether a man is in a room or not; He knows the thoughts and intents of the heart. His word pierces to the dividing

asunder of joints and marrow, discerns the thoughts and intents of the heart, but His word could not do that if He had not known before He spoke the word; the thought or knowledge put into the word must first have been in the mind of the speaker. The wireless operator on shipboard knows the message that is unknown to all others on board the same ship. God knows the thought-waves that beat out and out through the universe. He knows the thoughts of the heart before they have come to human consciousness. Christ knew what was in man. If matter is not to God what it is to man, what is it? Is it anything to Him? Man's interpretation of matter is his own, the seed interprets the universe into the life it has, and expresses that interpretation in its own limitations. Is man's interpretation of the universe its creation? To him, yes. The pumpkin seed and the kernel of corn are planted in the same bit of earth, warmed by the same sun, moistened by the same rain, each builds up its own body, creates its own expression, neither can understand the task of the other. They root in the same hill, one builds a straight shaft of life, the other a creeping vine; if you could find the thought of each, you would find it could not understand the other. Take man, in the image and likeness of God, spiritually; can he also make his own body, his own earth, his own universe? If he can, will it be real to the Being whom he images? If the body, earth, universe are not real to God in the sense they are to me, what do I know about their reality to Him? If the body were real to God as it is to man, He could not see through it to know the thoughts. The same life crawls a caterpillar and flies a butterfly. The same soul has a psychic and a pneumatic body. "There is a psychic body, there is a pneumatic body." But God is not a psychic; the psychic is the image of the pneumatic. Can God, the Great Pneuma, know anything about the matter that cribs, cabins and confines the soul? What is matter anyway? A mode of motion, of what? No man knows. Heat is a mode of motion, light is a mode of motion, electricity is a mode of motion, and the same unknown force passes from one to the other by increased rapidity of motion.

The most solid matter becomes fluid and gas in turn, subjected to heat, ice, water, vapor, invisible gas are all the same in changing form.

Rock is very solid, water is fluid, air is a gas. The bed of the Niagara Falls is rock, the water falling upon it gains solidity enough by rapidly falling to wear it away, and wind rushing up the gorge gets solidity enough to push the water back and hold the cataract in leash. A western cyclone is air in motion; moving rapidly enough it destroys a town. Matter is a mode of motion.

A steel rail is very solid, but it is made up of atoms of matter in rapid motion; electricity is a mode of motion, touching the solid bar it turns it into tears of shining metal. The most solid form of matter may be vaporized and sent below the horizon of sense by the touch of an electric current. Once we were taught that the atom, the indivisible bit of matter, was the unit of value—the brick, that built up with other bricks, made the wall of visible matter. This atom was never found outside the mind of man but as the coral reef becomes visible when enough insects die, and the outcome defies the wearing tide of the sea, so when you put enough atoms together, the reef of matter rises above the sea of thought. But now, we find the atom inhabited, the tenant is the *ion* of electricity. What the punctuation point, the period, is in the City Hall, the *ion* is in the atom. And this *ion,* like the earth, has a north and south pole; neither Cook nor Peary has found it yet. When motion ceases will matter end? If matter is a mode of motion, yes. The story of Dr. Cook's sufferings in the far north, is most tragic; what he knew and what he thought are curiously confounded. But he is as wise about the pole as we are about anything material. Our interpretation of matter is certainly mental; did the mind of man create matter? Who knows. The sword that will behead Mrs. Eddy's body of thought is not yet forged in the shop of material science. How do we know what the universe is to God? Do we know that it is at all? Do we know what it will be to us when the caterpillar finds his wings, and the psychic becomes

pneumatic? Granting that man is the reflection, the image of God, that the present material universe, body and earth, and heavens are the interpretation of mind, and to all intents and purposes the creation of mind, the rest is easy. "Sin is a moral madness." The assertion of self, in place of the reflection of God. In an office-holder it is perversion of a public trust to private gain. In Judas, it was the following of Jesus to Gethsemane for thirty pieces of silver: in man it is denying the Allness of God and assertion of the somethingness of man. Sin ceases when man turns again to God. Sin is Ptolemaic, with man at the center. Righteousness is Copernican, with God at the center. Sin is States rights, seceding from and rebelling against the central Republic. Righteousness is the oath of allegiance and loyalty to God—Prayer. "Desire is prayer; and no loss can occur from trusting God with our desires, that they may be molded and exalted before they take form in word and deed." "Prayer cannot change the Science of Being. A request that another may work for us never does our work. God is Love. Can we ask him to be more? God is Intelligence. Can we inform the infinite Mind, or tell Him anything He does not comprehend? Do we hope to change perfection? Shall we plead for more at the open fount, which already pours forth more than we can receive? Who would stand before a blackboard and pray the principle of mathematics to work out the problem? The rule is already established, and it is our task to work out the solution. Shall we ask the divine Principle of all goodness to do His own work? That work was finished long ago; and we have only to avail ourselves of God's rule in order to receive the blessing; to understand God is the work of eternity, and demands absolute consecration of thought and energy."

"Atonement is the exemplification of man's unity with God, whereby he reflects divine Truth, Life and Love. Jesus of Nazareth taught and demonstrated this oneness with the Father, and for this we owe Him endless homage. His mission was both individual and collective. He did Life's work aright, not only in justice to Himself, but also in mercy to

mortals—to show them how to do theirs, but not to do it for them, or relieve them of a single responsibility. The atonement of Christ reconciles man to God, not God to man; for the Principle of Christ is God, and how can God propitiate Himself? How can the Christ-heart reach higher than itself, when no fountain can reach higher than its source? Christ could conciliate no nature above His own, derived from the eternal Love. It was therefore Christ's purpose to reconcile man to God, not God to man. Love and Truth are not at war with God's idea, and man is this idea. Man cannot exceed God in Love, and so atone for himself. Jesus aided in reconciling man to God, only by giving man a truer sense of Love, the divine Principle of His teachings, which would redeem man from under the law of matter by this explanation of the law of Spirit."

Alfred Farlow, Chairman of the Christian Science Publication Committee, thus describes the treatment given to Mrs. Eddy: "An effort to possess a clear consciousness of divine power and presence, with the understanding that when the consciousness of the individual is illumined by a realization of what God is, that realization overcomes the disease as the light dispels darkness." That attempt is made whenever a believer in Christian Science tries to change the mind of the sufferer, forgets self and realizes God. And the Master said: "If any man will be my disciple, let him deny *himself,* take up his cross daily and follow me."

God is, Man is, Matter is not, save to man. Sin is assertion of self, and turning from God. Atonement is denying of self and returning to God. Prayer is surrender to God to know and do His will. Sickness is real to the man who is sick, not to God who knows nothing of the body in which man believes his sickness is. Sin and sickness are the results of self-assertion and realization. Holiness and health are the results of realizing God. Christian Science is an attempt to realize here and now what Christianity promises for there and then.

What shall we say, then? That Christian Science, like the

centaur of antiquity, is a myth, a creature of the imagination, unlike anything in the heavens above, the earth below or the waters of the sea? "There is one flesh of man, another of beasts;" the body and limbs of a horse cannot unite with the body, arms and brains of a man; the mouth of a man could not prepare food for the body of a horse; the mind of a man would override the instincts of a horse. Christianity is on one level, science on quite another; science is organized knowledge, dealing with facts and phenomena. A Christian may be a scientist, may not be. A scientist may or may not be a Christian.

Christian Science is unorganized speculation. It reminds one of Hamlet's cloud, shaped like a camel, or weasel, or whale as the fancy serves. The "Key to the Scriptures" does not fit the lock. Mrs. Eddy bears the Bible away, as Samson bore off the gates of Gaza, she does not open the Scripture; she removes them, the hinges are not left. The "Key" would mean just as much without the Scriptures as it does with them. Her system of thought has no more to do with the Bible than the air ship has to do with the field on which it casts a flying shadow, or a barnacle has to do with the ship to which it clings. It is more remote from the Bible which it claims to explain, than from Dr. Quimby's system which it denies. It is a world-view as Idealism and Materialism are world-views. One man assumes that the mind is the source and spring of all that is. Another assumes that matter is the egg from which mind takes its winged flight. Admit the assumption of either and you are borne on to the conclusion. Either assumption is a toboggan; once in and started, you can only cling, gasp, and go. Admit Mrs. Eddy's assumption, that she presents the universe from God's point of view, and the rest is easy. Granted that, she is the only one to guide the airship. God is all, man is the reflection of the Allness, all else is a cipher, conjured up by the mind of man, an imaginary line around nothing.

I deny the assumption. Man creates language, language is the expression of thought; man fills words with thoughts as the bee fills the cells with honey, cell and honey are both made

by the bee, language and thought are both created by man; they express and nourish the mental life.

Matter is God's language, God's cell. Life is God's honey in the cell, thought in the language. Matter is as real to God as the cell is to the bee, or words are to man. But honey is the real treasure to the bee, thought to the man, life to God.

That we do not understand matter and life as God does is no proof that they are not real to Him. To the child learning to read, the words and sentences are everything, the thoughts nothing. To the man, words and sentences are nothing, the thought everything.

The child sees only the printed page, the man sees through it to the thought beneath. We are learning to read; bye and bye we shall see the thought, as God sees it.

Matter will become to us what it is to Him. In the meantime, with grammar and lexicon, let us master our lesson in the school of life, learning to think His thoughts after Him, till we know as we are known.

HENRY DRUMMOND.

BY PHILIP L. JONES, D.D., PHILADELPHIA.

Two knightly figures rise to greet the student of the religious history of the last half of the nineteenth century. You have already called their names—Robertson of Brighton, and Drummond the cosmopolitan. They were not unlike. In person, in character, in experience, they might have been more nearly related than as being brothers in a common faith. Martial in bearing, manly and sincere to the very heart of them, independent in thought and yet loyal to the least revelation of truth, open to the cruelest suspicion and subjected to the keenest suffering yet bearing both without a murmur and with a smile upon their lips. Of marked influence while living but with an ever-widening circle of it when dead, the one departing just as the other had come, they stand together opening to us a field for study and presenting to us an example to copy.

Henry Drummond was born in Stirling, Scotland, in 1851. Scotland, inhospitable in climate, and for the most part barren of soil, has discharged its debt to the world by giving it men. Among these Drummond occupies no inconspicuous place. It is not worth while to dwell on his early life. You have read George Adam Smith's biography of him, worthy of a place among the best, and you know it as well as I. He was not remarkable as a boy. He had none of that precociousness whose light is usually eclipsed almost as soon as discovered. He was more forward on the playground than in the class-room, although when he chose he was a rapid learner. He had the Scotch canniness for a bargain and kept his pockets full of knives, marbles, etc., the staples of the boy's mercantile exchange. He was fond of fishing and of games and so would have died young had he lived to be a hundred instead of passing away at the early age of forty-six. When he was twelve he entered an academy at Crief, at which he spent three years, leaving it with "prizes for Latin and Eng-

lish and for an essay on 'War and Peace'." In the following autumn, at the age of fifteen, he matriculated at Edinburgh University. His habits of chaffering went with him and, haunting the auction rooms, he made bargains which would have been great if he had had any use for the articles he acquired. This hints at the strain of bohemianism that went with him through life and shows how little removed he was from the plane of common humanity. "Partly," his biographer says, "through a dislike of classics he took an erratic course through arts." He gained the fourteenth place in a class of one hundred and fifty, and though trying twice he failed to pass the "Bachelor of Science examination and left the University without a degree". But, like some others, he was taking a course of his own meanwhile. He became a member of one of the literary societies and was not the first college student of those days who found more stimulus and advancement here than in the regular curriculum.

In them he cultivated his powers of observation and laid the foundation of that inimitable literary style of which he afterward became so consummate a master. He began to form a library at this period and an acquaintance with the immortals in our literature. About this time he delivered an address before his society on conversation and reading as a means of gaining knowledge, in which he expresses sentiments similar to those put forth by Mrs. Edith Wharton in a recent "North American Review" on "The Vice of Reading". He says: "Books are the great delusion of the present age; we find them everywhere. Nature is mocked and put in the background. * * * Most neglect the great end of reading. The thing to be sought is not what you will get in an author but what the author will enable you to find in yourself." "The great danger of reading is superficiality. Many read far too much." If he said this in his day I do not know what he would say in ours, when the masters are pushed aside and the ephemera occupy their place.

During his arts course Drummond had formed no plans for the future save to think more or less indefinitely of entering

the Divinity Hall of the Free Church of Scotland. His hesitation suggests the thought whether we do not make a mistake in exacting from our ministerial students a definite pledge at so early a point in the period of their preparation. He began the study of Hebrew and passed the examination of the Board. He was only nineteen when, for the summer, he took a tutorship at some distance from his home, and at this time he became conscious of his first distinct religious experience. "I think," he says, "that the chief desire of my heart is to be reconciled to God and to feel the light of his countenance *always* upon me." As to this, Smith says: "This religious crisis happened to Drummond in the form which we should have expected from his upbringing." Later, in talking of sudden conversions, Drummond was asked whether he had passed through one. "No," he said, "I cannot say I did. But," he added, "I have seen too many ever to doubt their reality."

In November, when he was just passed nineteen, Drummond entered New College, Edinburgh, the divinity school of the Free Church of Scotland, and was the youngest student in his class. It was a strong, influential institution then as it is today. Dr. Davidson was then a tower of strength and during a portion of Drummond's course Robertson Smith was an assistant. James Stalker and John Watson were his class-mates. It was an elite company, but Drummond showed his worthiness to be accounted one of it. His first bent toward a ministry for the lowly was received here. The college maintained a mission in one of the needier portions of the city and he took a "share in this with great heart". His life was getting its trend. In the early seventies Dr. Davidson started the great movement of Old Testament study, which has characterized Scottish theology for the last thirty years. It broke up for Drummond and for others "the mechanical ideas of inspiration which then prevailed in the churches" and placed biblical study upon a rational basis. A little more than ten years before "the most important contribution to the literature of Apologetics which the nineteenth century produced", Darwin's "Origin of Species", made its appearance. It made a profound

impression on the young student and though he at some points took issue with the great naturalist, his work was one of the potent agents giving shape to Drummond's later years. At this time Drummond "accepted orthodox Christianity", and, as Dr. Smith says, "not after any passionate struggle towards the contrary, nor with any strength of original thought, but upon a full knowledge of the issues, and after serious consideration".

It was during his seminary course, at the end of the summer of 1873, that two Americans landed in Liverpool and began what proved to be one of the most remarkable evangelistic campaigns in history. They were Dwight L. Moody and Ira D. Sankey, the first and greatest of their order in our more modern days. They came without credentials, and at first their success was not marked. Even in Edinburgh, to which place they were invited, the beginning was not auspicious. Mr. Moody was too ill to speak at the first meeting, and Mr. Sankey's organ had broken down and he did not sing. But God was in the movement and it grew. The swell of it caught Drummond and soon he was borne upon its crest. Before the evangelists came he had startled his associates by an essay on spiritual diagnosis. Dr. Smith says: "He contrasted the clinical work of a medical student with the total absence of any direct dealing with men in a theological curriculum, and maintained that a minister can do far more good by 'button-holing' individuals than by preaching sermons." This missing factor of personal work in religious endeavor he found with the American evangelists, though just how he first became associated with them his biographer cannot say. "His accent, his style, his tastes, were at the other pole from that of the evangelists". But they had that the want of which he had felt in the current work of the churches and he joined them. On Mr. Moody's side there was the want of some one to whom he could entrust the work among young men, and it is a tribute to his insight "that he chose Drummond, who was soon in the thickest of the fray". Their intercourse was not only the association of laborers but the knitting together of friends. It was a friendship that did not weaken on Moody's part when the

stress of opposition was heating up against the younger man. At Northfield, twenty years later, a deputation of those who would combine repression with expression, fearing lest the Lord cannot guard his own, waited on Mr. Moody and asked him not to allow Drummond to speak. The great evangelist asked a day to think it over. At its expiration, and when the deputation returned, he said that he had "laid it before the Lord and the Lord had shown him that Drummond was a better man than himself, so he was to go on". He did go on, but, as he himself said, he did not have a happy time. There is not space nor does it fall within the scope of this paper to follow him in this evangelistic work. Suffice it that he went to Ireland and England with the Americans and often found himself in charge of an independent work. Everywhere he was successful; constantly he grew. Everywhere he drew the sinful and heavy-laden to him. His presence constituted a confessional for them, and he shared in the burdens that rested on their souls. To the end of their campaign he continued in this work, sometimes by the side of the evangelists, often alone, but always effective. During this period, from 1873 to 1875, when he was twenty-three, he composed the first drafts of most of the discourses for which afterward he became famous. The volume called "The Ideal Life", and published after his death, grew out of this period or the years immediately subsequent. Some of his more famous single discourses, such as "The Greatest Thing in the World" and "The Changed Life", also owe their existence to the impulse of this period. Better material to put into the hands of those who would master the art of clear, forceful, direct speech cannot be found. The character of the material shows the thoroughness of his preparation. He spoke without notes and freely, because he had prepared carefully. His Lowell lectures, delivered in Boston in 1893, and which were practically his "Ascent of Man", he wrote twice, the second time after he had begun the series. His power over men in his ministry of help to them was marvelous. He was clear-visioned, kindly, courteous, sympathetic and always the gentleman. "Men felt he was not a voice merely, but

a friend, and on his arm they were lifted up." Dr. Smith says: "One man said to me only the other day, 'Since Drummond died I have not been able to help praying to him'."

From all this triumph, by means of which almost any door might have opened to him, Drummond quietly returned to college to complete his course. At twenty-four he had gained an experience few men achieve in a lifetime. But his permanent task had not been assigned him yet and his future was not clear. His success as an evangelist seemed to beckon him to become one permanently, but there were formidable objections. The settled ministry held out its hands to him but he was unwilling to assume the task of knocking "together two sermons a week". He was not the first, nor will he be the last, to draw back from a work so exacting. He remained in this condition of uncertainty up to and beyond the time of his graduation in 1876, although meanwhile he was evangelizing and preaching, and the latter for a time as a stated supply. It may be said here that Drummond persistently declined to be considered a minister and this even after in order to qualify for his professorship he was compelled to be ordained.

In 1877 the door opened to his life- work. The lectureship on Natural Science in the Free Church College, Glasgow, became vacant and Drummond applied for it. He was first appointed for a session and afterward, permanently. The period of uncertainty was not without fruit, however, as his list of maxims on God's will amply testifies.

We cannot follow Drummond at any length in his career as an instructor. It was foregone that he would be an inspiring one, as testimony declares he was. Such a personality as his, with such aims, could not be otherwise. He was an *e*-ducator. He drew out as well as pumped in. He knew that the teacher most helps the student who most teaches him to help himself. At the same time he "did his students a host of good by teaching them of the general principles which underlie all science, and by making them feel that truth is indivisible, whether it be of science or religion".

Drummond entered upon his career as a teacher about the

time that the storm-center of theological thought in the Free Church gathered about Robertson Smith and his views on the Mosaic authorship of the Pentateuch. At first his own mind was not very clear. But he was impressed by the speeches made in defense of Prof. Smith and came afterward to sympathize with him. "The Assembly of 1880 decided by a narrow majority in his (Prof. Smith's) favor and Drummond rejoiced at the decision." George Adam Smith says of this: "The truth is, it was not so much the trial of one man which was proceeding, nor even the trial of one set of opinions, as the education of the whole church in face of the facts which biblical criticism had recently presented to her." A broad and general truth may underlie the remark. A man or men may be questioned when essentially it is the epoch that is arraigned.

In 1883, after he had occupied his lectureship about five years, Drummond went to sleep one night comparatively unknown and awoke famous. A junior professor in an obscure Scottish theological school became in a day a citizen of the world. At once the creator and herald of his fame was "Natural Law in the Spiritual World". It has been dethroned somewhat from the plane of pre-eminence which at a bound it attained, but pulsations of its influence are felt even yet and will be for many a day. Few books of the last century inspired more sermons and probably there is no one of us who has not one or more directly traceable to its marvelous fascination. Some may have been misled by its fallacies but far more have been helped by the direct and legitimate application of natural law to spiritual experience, and by its suggestiveness and its almost inimitable and rhythmic style have been impelled to loftier endeavor.

It is only by way of reminder that I speak of its origin. While lecturing to his students during the week, Drummond ministered to a congregation of lowly people on Sunday, as it was his delight to do. Naturally the thought of the class-room could not be wholly absent from the sermon of the chapel. There was no need that it should. Any thought may be presented to the humblest, provided only that it be properly

dressed. But let Drummond himself tell how it came about, as he does in the Preface of his famous book: "For a time I succeeded in keeping the science and the religion shut off from one another in two compartments of my mind. But gradually the wall of partition showed symptoms of giving way. The two fountains of knowledge also slowly began to overflow and finally their waters met and mingled. The great change was in the compartment which held religion. It was not that the well there was dried; still less that the fermenting waters were washed away by the flood of science. The actual contents remained the same. But the crystals of former doctrine were dissolved, and as they precipitated themselves once more in definite forms I observed that the crystaline system was changed. New channels also for outward expression opened and some of the old closed up; and I found the truth running out to my audience on the Sundays by the work-day outlets. In other words, the subject-matter of religion had taken on the method of expression of science and I found myself enunciating spiritual law in the exact terms of biology and physics." The result was a series of sermons such as the congregation at his chapel had never heard before nor has heard since, and a book for the world that will live. It may be that Drummond was fascinated by the term, "life", and fancied for it an identity in the natural and spiritual realms he could not establish. He undoubtedly did posit a continuity which obtained in his imagination rather than in fact. He mistook analogies for compelling principles and so carried his argument too far. He himself in some measure lost faith in it and grew away from the positions he so boldly and confidently laid down. And yet he had written a book that will abide and help to usher in the fulness of the reign of Him he so ardently loved.

We must pass over Drummond's travels to this country and to East Africa, on the latter of which he wrote so valuable a monograph, and which put a tinge of sadness upon all his after-life. Neither can we do more than refer to the Grosvenor House addresses, delivered in the West End of London under the auspices of the elite of the English aristocracy. The invi-

tation for the second series bore such names as Lord Aberdeen, Arthur James Balfour, and George N. Curzon. One more humble than Drummond might well have been elated somewhat by such a call, and even one more richly gifted than he might well have dreaded the ordeal, as he did. It was a triumphant one for him however, and the old message found a new voice and unwonted ears. The topics of the last series of three addresses will indicate the bent of his mind at this time, 1886. They were: "Evolution and Christianity," "Natural Selection in Relation to Christianity" and the "Programme of Christianity", which last has formed one of Drummond's most effective pamphlets. The student movement must also be passed with just a glance. "Started at Edinburgh in 1884 * * it took him to many other colleges of Great Britain, to Germany and America and Australia." Up to the end now it remained his chief burden. His work among the students he regarded as the work of his life, and his success was magnificent. Everywhere manly fellows turned toward the Light and Life at his beckoning. And they are carrying on his work while reverencing his memory today. In answer to the question, "How have Drummond's men stood the world?" his biographer answers, "In every British colony, in India, in China, in Japan, converts or disciples of his movement who gratefully trace to it the beginnings of their moral power are laboring steadfastly and often brilliantly in every profession of life."

And how he worked during these ten years. "I am working like a tiger," he said on one occasion. "Germany is taking shape and I must work, work work." And how thorough he was. A Quarterly Review article should be written three times he said—once in simplicity, once in profundity and once to make profundity appear simpler. His Lowell addresses, now "The Ascent of Man", he wrote twice, the second time after they had begun and when he had seen his audience. And nothing could turn him from this work that absorbed him. An invitation to enter parliament was not sufficient inducement, though given and emphasized by Mr. Gladstone him-

self. Robert Barber, one of those with whom he was most intimate, tells of a flying visit he had from him about this time. Drummond rushed in upon him with the cheery way that was his wont. They had a walk across the moor in the bracing Scotch air, a talk before the open fire, a solemn word of prayer, and then Barber says: "The Bird of Paradise spread his wings and I saw him no more."

Perhaps this is as good a point as any at which to speak of the opposition aroused against Drummond about this time. It arose from various sources and to the writer seems as unjustifiable as it was cruel. It began shortly after the publication of "Natural Law", and was based on a misunderstood passage respecting the basis of religion. Men with whom he had worked withdrew from religious associations of which he was a member and refused to speak from the same platform. They debated whether he should be invited to conferences and conventions and some societies cancelled their engagements. In addition to the criticism aroused by "Natural Law" was that created by certain of his addresses, such as "The Kingdom of God" and the "Programme of Christianity", and those bearing on the "Naturalness of Christianity as the Crown of all Human Evolution", and the Christian evolution of the world. His biographer says of the persecution there caused: "Some of the misrepresentations from which the addresses suffered were willful; bits torn from their context by a young prig or two in his audience and flung to the repacity of certain of the lower-class religious papers who followed the author of "Natural Law" with insatiable suspicion." Afterward it was found that those suspicions were unfounded and they might have been so found at the time had his opposers been so minded. In the face of this opposition, which, in some respects, reached the degree of persecution, he preserved his serenity. He seems never to have lost his poise. Sometimes he treats it lightly, but again it seems to have reached his heart. On one occasion he calls his traducers "assassins of character", and in writing to Mr. Sankey in 1892, he says: "The way to spoil souls, to make them hard and bitter and revengeful, is to treat them as many treat me."

In 1893 he delivered the "Lowell Lectures", now practically embodied in his volume entitled "The Ascent of Man". In these he has frankly, possibly too unreservedly, accepted the doctrine of evolution. But, as you know, beside the principle of struggle for existence finding its goal in the survival of the fittest, that is the strongest, he emphasized what he did not profess to have found, a companion principle, the struggle for the existence of others. Altruism, finding its goal in the survival of the best made so by the imperial law of sacrifice. Standing room was at a premium when the lectures were delivered and they were afterward repeated for the benefit of those who were turned away. With them, perhaps, his fame culminated and on them it may be it will chiefly rest.

And now the end was approaching. In the spring of 1894 he had intimations of the disease that finally killed him. This was a "malignant growth of the bones that caused him intense agony". He was only forty-four, but his hair whitened and he was made so sensitive that he could not bear the grasp of a friend's hand. At first he could move stiffly about, but in a short while he was imprisoned immovably on his couch. His intellect, however, remained unclouded and his cheerfulness was as the sunshine. His sense of humor never left him, and his room became a kind of pool for new stories that were passed on among his friends. His friendships did not fail him and he reaped the harvest of love, the seed of which he had so bountifully sown. And so he sank slowly down to the brink of the gulf from which he could rise only on the farther side. On the Sunday before he died, among others, they sang at his side the hymn:

"I'm not ashamed to own my Lord,
Or to defend his cause,
Maintain the glory of his cross
And honor all his laws."

When the hymn was done he said: "There's nothing to beat that, Hugh. It is a paraphrase of the words of Paul, 'I know whom I have believed, and am persuaded that he is able to

keep that which I have committed unto Him against that day'." Three days after the "bird of paradise" spread his wings and was seen no more.

I have taken so much of your time that I ought, perhaps, to stop just here. I cannot, however, refrain from an additional word or two.

How shall we account for such men? It used to be the fashion to attribute them to some moral obliquity. These divergencies of faith were rather of the heart than the head, it was said. We would hardly say that now I think. As a matter of fact, the men who were the sympathizers with Robertson Smith were as devout men as were in the Church of Scotland. The same may be said today of many of the men who share the views of Drummond on inspiration and the Atonement, and the method of the world's formation, and rally generally about the new movement in the theological domain. Rather than say an enemy hath done this, shall we not believe that these men are like the wise men of Issachar of old, "that had understanding of the times"? Being so, with deeper insight, keener vision than most of us possess, may they not be our seers, our pioneers, our leaders along the lines of essential progress? We do not have to approve of all that a man is or does in order to avail ourselves of that in him which can contribute to our service.

How, then, shall we treat these men? What shall be our bearing toward them? Shall we seek to cast odium upon them, as did a good Christian woman in my presence not long since upon Drummond himself? "Well, Moody," she said, "was not quite up to the mark; he had been infected by Drummond." Infected by Drummond! Listen: In 1892 Mr. Sankey, then in Scotland, came across some words of Drummond's uttered some years before, and wrote to him asking if they were really his. His answer was: "These *are* my words and there has never been an hour when the thoughts which they represent were not among my deepest convictions." The words are these: "The power to set the heart right, to renew the springs of action,

comes from Jesus Christ * * * The freedom from guilt, the forgiveness of sins come from Christ's cross; the hope of immortality springs from Christ's grave. Personal conversion means for life a personal religion, a personal trust in God, a personal debt to Christ, a personal dedication to His cause. These brought about how you will are supreme things to aim at, supreme losses if they are missed." Not up to the mark, because infected by a man who could use words like these!

Shall we seek to suppress, then, these men who are like Drummond, silence them, neutralize their efforts? And since we can no longer use the prison or the rack, shall we resort to the heresy trial or what may be just as effective? And shall we do it on the plea that no effort for man's good is better than one fashioned on lines other than those which we can approve? But who has discrimination enough, who is sufficiently deep-visioned, who has enough of the Spirit of the Master for such a task?

Behold what seems to me a more excellent way. "The thing to be done at present," said Dr. P. P. Munger, in a recent "Atlantic", "is not to crowd upon men a system conceived in some way to be true, nor to bind them down to a hard, literal, undiscerning inception of texts, but to set forth the identity of the faith with the action of man's nature in the natural relations of life; to show that the truth of God is also the truth of man. Perhaps these men are seeking to show that the truth of God is also the truth of man, an excellent thing to do. Let us work with them as we are able, and when we can go no further, let us leave them. But do not let us throw stones at them; they may be right; let us wait and see."

Just before the hour of noon each day, in the National Observatory at Washington, the proper official takes his position. All the equipment of the place in men and machinery is made to wait on him. Three minutes before noon in every office of the Western Union Telegraph Company all other business is put aside, and connection is made with the observatory. The instant the sun's meridian and the other needful observations declare the hour of noon, the message of the fact is

flashed throughout the land and the clocks receive the standard time. There are many messengers but one message. Many administrations but one spirit; so the message of God's truth comes to men devoutly seeking to know His will. They may differ from one another, as do you and I, and their speech may differ from yours and mine. But if the one Spirit whose office it is to guide into truth, is presiding over the transmission of the message, should ultimately be one there need be no fear for the result.

> He shall reign whose right it is, and what
> We fancy hindrances may be made to aid.

CHRISTIANITY IN AWAKENED CHINA.

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Through more than three millenniums of authentic history the Chinese race remained almost stationary in the chief elements of its civilization. An extended inquiry into the explanation of this unique phenomenon would be full of interest. But the purpose of this paper is to attempt a partial analysis of the present unparalleled transformation of one-fourth of the earth's population, and especially to show something of the past and present relation of Christianity to this change.

The Chinese have been grossly caricatured. Individual peculiarities have been overdrawn and called characteristics. No people have been more thoroughly misrepresented by too hasty generalization. Chinese differ from other races, but in many respects only superficially. They are sons of Adam and thoroughly human. A Chinese gentleman, who was surprised when told that all foreigners were not alike in appearance, was greatly amused when told that in America most people thought that all Chinese were alike. These people are of a distinct general type, but the important fact to seize upon, if we are to understand them, is that they are essentially like us, of one blood with us.

The important racial characteristics, products of centuries of isolation, are not easily segregated. The Chinese, as compared with other races, are pre-eminently patient, unemotional, peaceable and industrious. There are, however, impatient, quarrelsome and lazy Chinese, millions of them. Confucianism, especially its veneration of elders and worship of ancestors, is sometimes said to be the cause of China's "arrested development". It has been rather the preserving element in her civilization. Respect for authority, submission of younger to elder, the desire to preserve inviolate the ancestral inheritance, and other things inculcated by the great sage, have naturally developed the special Chinese traits. While Confuscianism has,

in some respects, cursed, it has also conserved China. In so far as ancestral worship has usurped God's place and opposed the truth, it has stood in the way of China's progress, but in so far as it has prevented the ingress of baser forces, it has been a power for good and should not be hastily condemned wholesale. China's "arrested development" is to be explained more by the absence of certain forces, or a certain force, than by the presence of any particular cult.

The fact is that China's civilization for millenniums remained static because she was hemmed in by inferior races; she was thrown back upon herself, and settled down for her long period of national contentment, with justifiable contempt for the inferior races that surrounded her.

I.

The nineteenth century saw many breaks made in the cordon of darkness that surrounded China at the end of the eighteenth century. The events of recent years have been scarcely less than cataclysmic. China's erstwhile pupils and dependents are becoming her teachers. Chinese institutions and customs, products of the day of haughty exclusiveness, are giving way to those more in keeping with the new day. There is evidence, not merely of the fact that China is awake, but that she realizes some of her new responsibilities and opportunities.

The haughty Confucian scholar, at the top of China's social scale, is now willing to join hands with the merchant, who is at the bottom of the scale, and even with the soldier, who formerly was reckoned unworthy of classification. Members of the Hanlin Academy, China's choicest scholars, are put upon various boards whose special duties are to develop the country's resources. The first railway was torn up and transported to an island in the Yellow Sea, and there left to rot and rust. The 200 miles of China's railways of fifteen years ago are now more than 5,000. The Imperial and Provincial governments are fostering commercial enterprises of all kinds. Hankow-Hanyang-Wuchang, really one city, divided only by the waters of

the Yangtze and Han rivers, is rapidly becoming one of the greatest manufacturing centers of the world. The Hanyang Iron Works together with associated mines, employs over 20,000 men. In the city of Canton, half a dozen tall chimneys have recently risen over the great semi-government cement and brick works, that cost half a million dollars. A mere catalogue of similar establishments, and plans for the development of China's untold resources, would take us far beyond the limits of this paper.

The buildings of the Government Normal School in this city would rank high even when compared with those of our great American and English educational centers. Only five years ago on their site stood 7,500 old examination stalls. The Imperial edict of September, 1905, was the signal for the destruction of these, as well as of many tens of thousands in other parts of China. Was there ever a more revolutionary edict? It was potentially the intellectual awakening of four hundred millions of people. For one-half of the four hundred millions it was creative rather than revolutionary. Schools for Chinese women and girls! *"Mirabile dictu! Mirabilissima actu!"*

The people are coming to have a voice in the government of China. Unlike the movement in Japan, reform here commenced with the masses. Like a tide it rose and would have swept away the Manchu throne if the astute old Empress Dowager had not, in the eleventh hour, realized the futility of further resistance. She lived to sanction edicts more radical than those of the ill-fated Kwang Su, which precipitated the *coup d' état* of 1898. Provincial assemblies have already been held. A national Assembly was convened last month (October, 1910). A parliament has been promised. The danger is not from the reactionary party, but from the ultra-progressive. The Manchus have crossed their Rubicon, not willingly, but forced over by the clamoring throngs whom they claim to rule. With the changed attitude of the Confucianist towards the soldier, due to the stress of circumstances, and with awakening patriotism, due to the enforced changed attitude of the foreign Manchu dynasty, the Chinese are preparing to give a good account of

themselves as soldiers. Alas that a revival of militarism must follow the impact of Western civilization!

Probably no country on earth, no race of people since the creation of man, has changed so much, so rapidly, or so radically, in the same length of time, as China and the Chinese have changed during the last decade. No phase of life remains unaffected. Means of communication and transportation, social relations, politics and religion, all already bear the impress of the new order. There are many crudities in this rapid transformation, but it is scarcely possible to exaggerate the significance of one-quarter of the human race coming suddenly into possession of the products of the ages, wholesale, good, bad and indifferent, without having to pursue the slow and painful paths of invention and discovery. One often compares these people to children with toys. But although they have many traits of childhood, they are virile, and intellectually not to be despised by even Anglo-Saxons. They are awake. They are emerging from the darkness of age-long isolation. Their country, in natural resources, is probably the richest on the globe. Whither now? Will the Chinese get, are they getting, the civilization of the West without its throbbing, vitalizing heart? Are they embracing Christianity? Will China become a Christian country?

II.

What aroused China? Why has she cut loose from her age-long moorings? Why is she turning her back upon customs and institutions, the origin of which lies back of authentic history? The China-Japan and Russo-Japanese wars, and the Boxer movement, synchronized with and accelerated China's awakening. But we must get back further and go down deeper to find the cause of the awakening of this great nation. A most alert, intelligent Chinese scholar recently said with the emphasis of profound conviction: "All the transformation of China is due to Christianity." Secondary causes of China's transformation are legion. As one would explain the progress of the West so he would explain the awakening of China.

China's awakening and the impact of the West upon her civilization are contemporaneous. Do certain conditions in China and America, in old China and new China, vary with the knowledge of the true God? The situation is far too complex to admit of a mathematical demonstration, but the things that are apparent form a cumulative argument in favor of a positive answer to the question.

There is something about every man from so-called (alas!) Christian lands that marks him as in some respects superior, and this superiority is felt by the Chinese, with mingled contempt. It is easy to point out how evil lives have made missionary work more difficult, but it should not be forgotten that much of what even wicked men do counts on the right side. Sewing machines and railways, spool cotton and cotton cloth, clocks and condensed milk, wire nails and kerosene, telephones and rubber shoes, all have indirect relation to the missionary's work, as well as a direct relation to his comfort. Christian civilization produced these things. Some business men in China have done, and others are doing aggressive Christian work, and some have also contributed liberally to mission work. Many foreigners in China are adventurers. Almost all came here with no higher purpose than that of making money. Military and naval men, diplomats and other government officials, represent a less selfish type of motive. Some foreigners in the employ of the Chinese government have wielded exceptional influence for good. All foreigners have contributed to the awakening of this country. But the special points to be emphasized are, (1) that the element of enlightenment brought by non-missionary foreigners is distinctly Christian, and (2) that few, if any, have come here with the purpose to help China.

Morrison came to China to bring Christianity to the Chinese, and his successors have constantly aimed to make China a Christian nation. Probably not one missionary of the appointees of regular missionary boards has come to China with even the secret purpose of making money. Some who have made considerable money here, have spent it freely as they have

spent their lives for the enlightenment of these people. All the substrata of this nation's life are being affected by Christian ideas. Only a few of the outward manifestations may be mentioned.

Since the coming of Christian missionaries, many purely native societies have been organized, to run hospitals, and various eleemosynary institutions, and to care for distressed people in times of fire, flood, famine and pestilence, and much valuable work has been done by them. The Chinese assistant editor of our Baptist magazine, "True Light", secured a copy of the constitution of each such society in Canton, and traced the origin of all, step by step, back to a semi-Christian organization in Hong Kong, and to another society in Shanghai, the organization of which was due directly to missionary influence. There were no such organizations prior to the coming of missionaries.

The Anti-Foot-Binding Society, organized and fostered by the Christian wife of a business man, largely successful mainly because encouraged by missionaries throughout China, may be put down as a by-product of Christian work. Likewise, too, we may speak of the anti-opium movement, for it is most indebted to the Anti-Opium League which was organized by missionaries.

As Paul elevated and ennobled the Greek language—witness what he did for one word ἀγάπη in the thirteenth chapter of First Corinthians—so here the missionaries from Morrison down, the Chinese preachers and native Christians, have put a new spirit into many degenerate words of this language. The Chinese words for love, faith, truth, and righteousness, and many others, mean more because of the preaching of Christianity and the circulation of Christian literature. Of all the foreigners in China only the missionaries have purposely pursued a course that must inevitably produce such a result. The "Peking Gazette" is probably the oldest periodical in the world, but modern Chinese periodical literature, both a product and a factor of the new order, owes most to missionaries.

The great Viceroy, Chang Chi-tung, became acquainted with the work of women missionaries at Canton, Nanking, and

Wuchang, and when Viceroy at the latter place, about ten years ago, he expressed to his secretary the wish that the Chinese government might engage large numbers of foreign women to teach Chinese girls and women, but it was agreed that it was not then expedient. It is significant that soon after Chang Chi-tung is found at Peking as a close adviser to the Regent, an edict is issued ordering the establishing of schools for women and girls throughout the Empire. Here is a tangible connection between missionary work and one of the most radical reforms in China.

The introduction of Western medicine and surgery into China is due almost entirely to Christian missionaries. Hundreds of hospitals have been built. The parent one of all was established in Canton in 1838. Unnumbered sufferers have been relieved and many thousands of lives have been saved. The virtue of quinine is appreciated probably in almost every hamlet of the Empire. Vaccination is very generally practiced. Much has been done and is being done independent of missionaries but almost all has come as the result of missionary work. Preaching and healing were united by Jesus. Both are works of salvation. The preacher in China has no more powerful ally than the doctor-surgeon, whose work is quickly appreciated by the practical Chinese. This is still the greatest field for medical missionary work in the world.

The church and the school are closely related here as everywhere else. Christian schools, ranging from primary to the beginnings of universities, have been established in many parts of the Empire, and the total number of pupils must now be written in six figures. Some missionaries hold that mission schools should aim primarily to serve the Christian constituency; others that they should aim chiefly to influence non-Christians. The two opinions shade into each other. The writer's growing conviction is that Christian schools can most effectively influence non-Christians by aiming primarily to serve the Christian constituency. They can be, and should be, the best in China. They cannot be their best without being openly and distinctly Christian. Some missionaries and mis-

sion advocates in America deplore the fact that the Chinese government refuses to recognize graduates from Christian schools. But is this an unmixed evil, if an evil at all? The highest service for Christian educators here, as in America, is not in government schools, but in Christian schools. Our special concern should be to provide sufficient teachers for our own schools. We should press direct evangelistic work among government students, rather than aim to educate men for government positions. The missionary educational situation in China demands, and offers, unsurpassed opportunities to Christian educators of the best type—the best type, both of Christian and educator.

It would be difficult to overestimate the value of the great volume of literature that has been prepared and circulated by missionaries in China. The titles of tracts and books now go into thousands, and include, besides the Scriptures, which, of course, lead, evangelistic tracts, commentaries, theological and educational treatises, books for Christians, and numerous textbooks for schools, translations, adaptations and original productions. The influence of the swelling streams of literature has flowed and is flowing from mission presses, breaking up into innumerable rivulets and brooks, flowing not as water, but up and into every town, village, hamlet, high up into hidden mountain homes, penetrating where neither missionary nor native evangelist could enter, even into the palace of the emperor, into studies of the haughty *"literati"*, and into the huts of the humblest students, into monastery and nunnery, into the inner courts of women, and into official yamen, everywhere silent, everywhere efficient. These streams have probably done more than anything else to stir in the Chinese the discontent that makes for progress. Probably most of the Christian literature in China is transient, but the sum total of that which will abide is already considerable. The influence of the whole is greater today than ever. One definite influence of Christian literature is that books in the language of the common people are coming to be held in honor. The exigencies of the present call for much new Christian literature.

Agnostic and anti-Christian books are pouring into China, especially by the way of Japan. Chinese, driven out of the trenches of superstition and idolatry, will retire into the fortifications of Confucian agnosticism. Western materialism will serve to strengthen them in their new position. Confucius was not a materialist. Christianity in China needs a new apologetic literature. It must ultimately come from Chinese. But there is a large place here for consecrated foreign talent of the highest order to prepare, and for consecrated money to print, the needed literature.

The foolishness of preaching has demonstrated in China, as elsewhere, the wisdom of Him who ordained it to be *the* method of extending His Kingdom. There are probably ten thousand buildings in China set apart for the preaching of the gospel. Most of them are small, ill-built structures, many of them are rented stores, but, even at that, they are usually the cleanest and most attractive houses in the villages and towns. A service of some kind is held almost daily—often several services a day—in every one of these buildings, and the audiences vary from a half-dozen or so up to hundreds, occasionally a thousand and more. The living Word, throbbing with the living faith of the speaker, comes to Chinese hearers with the same peculiar effectiveness that it does to American hearers, and did to Paul's hearers. Think of the streams of people that flow through these chapels in a day! Multiply the 10,000 by the 100 souls, on an average, and then by 300 days, and what is your total for the year? Not only in the 10,000 buildings set apart for that purpose, but under the trees, outside countless villages, in front of temples, in the market places, from the deck of native house-boats, to throngs on shore, at rest-sheds on pedestrian thoroughfares, to fisher folk mending their nets, to farmers in their fields, the message has been delivered by foreign missionaries and native evangelists. Christianity in China, as in Palestine, is much out of doors, as it should be everywhere. All this preaching means information, inspiration, agitation and stimulation. It is an unspeakable delight to see souls, often even upon the first hearing, respond to God's message.

The direct aim of all Christian missionary work here is to win Chinese to Christ. Mark the words, "to win", and "to Christ". No Protestant missionary wants unwilling or insincere converts. Probably a quarter of a million Chinese are now members of Protestant churches. At least a million more are so related to these that they may be called adherents. They are scattered unevenly all over the Empire. The Christian leaven in this land is now of no mean proportions. The majority of the members are poor. Most of them are farmers, tradesmen and laborers, but almost every class and condition is represented. The large majority are men, though more and more women are joining the church in recent years. The curve of increase of the Christian membership in China has risen rapidly during the last two decades. We are entering the reaping stage of missionary work here. There is a spirit of expectancy everywhere. The dynamic condition of civilization has taken the place of the static and opens wide the door of opportunity. A momentous work of preparation has been done through the past one hundred years. It is probably safe to say that a score of million people are familiar with the simple facts of the gospel and are favorably impressed by the spirit of Christianity.

The special situation for Baptists in China can be sketched only very briefly in this paper. (1) Conservative missionaries agree that probably half of the non-Catholic Chinese converts have been immersed. This includes the great majority of converts connected with the China Inland Mission and Christian Missionary Alliance Missions, all converts of the Disciples' Mission and of several other societies that practice only immersion, and many converts of other denominations. Missionaries seem to be of a type of mind that makes them more loyal to the natural meaning of God's Word. The victory for immersion will probably be consummated on the mission field. (2) Baptists have stressed the direct study of God's Word. They have done less than other denominations to give God's Word to the heathen, but they have done relatively more than others to make their converts familiar with its teachings. This and

their insistence upon a regenerated church membership accounts in the main for the fact that the piety of Chinese Baptists averages high as compared with the membership of other denominations. (3) Baptists allowed other denominations to get ahead of them in medical missionary work, and we are still behind. But we now have some well equipped hospitals. We need more. (4) Some denominations have gone to an extreme in establishing schools far beyond the needs of the Christian constituency. Baptists seem to have swung sometimes to the other extreme. We have lost some of the fruits of our work on account of the superior school advantages of other denominations working in the same centers with us. (5) Baptists have done less than other denominations in the preparation and circulation of literature, including the Scriptures, and have lost much thereby. Non-Baptist denominations have worked mainly through the great Bible societies and tract societies, and hence the disparity on our side. But on the whole Baptist missionaries probably have made the best use of the means placed at their disposal. Preaching to the unevangelized and teaching the converts have made up by far the major part of their program. The results are distinctly a justification of these methods. Our work needs strengthening at the points indicated, namely and in order, as to literature, schools, and medical missions.

Baptists seem to have some special opportunities in China, and these confer special obligations. (1) We gain much and lose nothing by the growth of the spirit of Chinese independence. We aim to increase the self-respect of the individual. The Baptist type of Christian is individualistic and independent. This means an opportunity for the other person as well as for oneself. China is a peculiarly inviting field for just such a doctrine. (2) China, especially because of her long isolation and resulting divergence from other races, needs the living spirit of Christianity, and not set forms of words fashioned by men. Baptists have an advantage in coming to the Chinese with the Bible which they are invited to study for themselves. (3) Buddhism, the very name for whose priests is a term of

reproach, Taoism, which has degenerated into demonology, and Confucianism, which consists of ineffective precepts, have all failed to bring the race into right relations with God. The immediateness of the religion of Jesus Christ, set forth in universal terms, and with such skill, in the Epistle to the Hebrews, is its supreme excellence as compared with other religions. It brings men into direct relation with God through the man Christ Jesus, who is Himself God. Baptists stand, and almost alone, for this immediateness in its scriptural simplicity. These things give us advantages which we are under obligation to use. They should stimulate us to greater activity. They must determine our attitude to the much talked of union movement. Our message, faithfully delivered, will do much to establish New Testament Christianity in China. Denominations with intricate forms of church government, hampered by sacerdotalism, or involved in the inconsistencies of the union of church and state, meet peculiar difficulties in China. The day of the people is the day of Baptists. Baptists are hastening, must continue to hasten, the full meridian splendor of that day.

China is awake. Christianity is here. Idolatry and superstition, creatures of darkness, must die in even the imperfect light of Western material civilization. Confucianism, tested through the most extended and stupendous experiment in the history of the human race, is struggling with renewed energy to obtain a verdict in its favor. The deduction from the experiment must be the condemnation of Confucianism so far as its adherents claim that it is a vital religion. With unchallenged opportunity it failed to uplift China. The urgent call of the hour is to every follower of Christ to do his duty. We should covet these millions and their country for our Christ, and be irresistably jealous for Him as opposed to Confucius. Christianity will win one of its greatest victories here. This is Christian optimism, the optimism of the New Testament, and it is supported rather than challenged by the situation for Christianity in China today.

China needs Christ, not Americanized or Anglicized Christianity. China needs Christ, the living Christ, not formal,

lifeless creeds. China needs Christ, the crucified, risen Christ, in all His marvelous sufficiency for humanity's failings and frailties. Every individual in China needs Christ to take away sin and death. He is life, and brings life. He is light and beauty. He shall touch, yea is touching, the "hills of Tang" with His countless rays of infinite hue. The beauty of the Celestial City shall rest upon the Celestial Empire. Come, Lord Jesus! Come quickly!

EXPOSITORY PREACHING—A CRITICISM.

BY T. P. STAFFORD, TH.D., CANYON CITY, COLORADO.

This paper is concerned mainly with the question, *What is expository preaching?*

James M. Hoppin, in his "Homiletics", treats the question of expository preaching under the general topic, *"Analysis and Composition of Sermons"*, and under the special head, *"Development"* (page 399f.). He makes the expository sermon co-ordinate with the historical sermon, the biographical sermon, etc. (p. 403).

He says: "Expository preaching ends in making a passage of Scripture plain to the hearer's mind and heart, *i.e.*, not only in making the ancient truth clear, but in bringing it into the living present, in drawing out its varied lessons to the soul. It is not simply exposition but it is the expository sermon or the real use and adaptation of the truth that has formed the subject of exegesis."

Then he gives two classes: one, a sort of running commentary on certain clauses of a passage long or short that may or may not have unity of thought and with no concern to show any connection of thought between them. I would call this simply a bad kind of expository sermon, if any at all. The other kind is a "setting forth, after exposition of the whole, of the definite truth or truths which the passage thus explained conveys, especially in the way of practical observations and lessons. This comes nearer than the other mode to the topical form of discourse, but it requires a lengthened exposition, which really forms the body of the sermon". This differs from the former kind, it seems, in having the practical observations and lessons reserved for the last and bunched together in one place.

These two classes arise from the way in which an expository sermon may be managed and this classification by Prof.

Hoppin throws very little light on the question, *"What is expository preaching?"*

But that he thinks of the expository character of the sermon as belonging to the *substance* of the sermon rather than to the *form* is evident from this sentence: "It (the expository kind) is, therefore, a good change from the logical method, when the form often tyrannizes over the substance" (p. 403).

Prof. Austin Phelps, in his "Theory of Preaching", thus explains the expository sermon: "Explanatory sermons, as the name indicates, include all sermons the chief object of which is explanation. It may be an explanation of a text; then the discourse is technically an expository sermon." This candle shines very dimly.

Dr. Herrick Johnson, in "The Ideal Ministry", a new work on Homiletics, discusses the subject of the expository sermon under *"Kinds of Discussion"*, and under the more specific topic, *"Explanatory Discussion"* (p. 243ff.). He says: "This preaching (expository) is based upon a somewhat extended section of Scripture. But while the chief business of expository preaching is explanation, it is always explanation in order to persuasion. It is not mere commentary. Commentary is simply for information, may stop here and there without regard to completeness of thought, explains with equal care and fidelity any part of Scripture text, runs on from verse to verse and chapter to chapter, and is utterly indifferent to oratorical arrangement. On the other hand, the expository sermon has what Vinet calls 'a mother idea' running through it from beginning to end as in a parable" (p. 244f.).

This definition distinguishes an expository discourse from the exposition of a commentary but does not distinguish an expository sermon from any other kind of sermon. "A mother idea" is nothing but the unity given to the sermon by the main idea and this every sermon should have. If an expository sermon has not this it is a poor expository sermon, but it may still be an expository sermon. In order to be an expository sermon must it be a perfect one? This definition also gives us little light.

Prof. Pattison, in his work on Homiletics, "The Making of the Sermon", treats the subject somewhat as does Dr. Broadus in his "Preparation and Delivery of Sermons", making the expository sermon co-ordinate with the topical and the textual; his principle of distinction between them being the *"way in which the text is treated"* (p. 53).

He further explains: "These are: the topical sermon, in which the theme is especially prominent; the textual sermon, in which more regard is paid to the words of the text; and the expository sermon, in which, as a rule, a *longer portion* of the Bible is taken as the basis for the discourse" (p. 53). In this definition he agrees with Prof. Johnson in making a "somewhat extended section of Scripture" necessary for an expository sermon.

In answering the question, "What is an expository sermon?" he mentions three varieties, one of which is a sermon based on some one word of Scripture as it may occur in different places in the Bible. Another kind is a sermon based on a phrase of Scripture, the treatment of which may be for example, "to select some topic, doctrinal or practical, and trace its history along the lines of revelation", it being understood that such topic or doctrine is really in the phrase. In this he departs from his statement above, that, as a rule, a "longer portion of the Bible is taken as a basis for the discourse". It is very difficult to see how one word may be called a "longer portion of the Bible". In this attempted explanation Dr. Pattison betrays confusion, such as was in a brother's mind who cited, as an example of an expository sermon from a short text, an expository discourse upon the entire twenty-third Psalm from the brief opening statement, "The Lord is my Shepherd." But it will be evident, upon a second consideration, that in such a performance the whole psalm is really *the text* and that this brief opening sentence is *his pretext.*

On the subject of *What an expository sermon is,* I get no more light from Prof. Pattison.

Once I thought Dr. Broadus was very clear in his treatment of this subject, but now it seems to me that he, too, is confused

as to what an expository sermon is. I will follow him closely and quote accurately his language as it is in the twenty-third edition of his "Preparation and Delivery of Sermons". He has two classifications of sermons, one based on the materials that enter into them to form the substance of the sermons; the other based on the arrangement or treatment of these materials.

The different species of sermons in this second classification are three: Subject, Textual and Expository. Dr. Broadus puts emphasis on the point that this classification has to do with the "*homiletical structure*", while the other classification has to do with the subject matter (p. 306).

So, then, with Dr. Broadus the expository feature has to do with the *form* and not the *content* of the sermon, not with the thought, doctrine, or substance, but with the way these are treated. We are absolutely certain this thought was in his mind when he wrote the sentences referred to above.

How, now, does the treatment of materials for the expository sermon differ from the treatment of materials for the subject or text sermon?

He explains that "the distinction between subject sermons and text sermons has to do simply with the plan of the discourse *especially with the source of divisions*". "Subject sermons are those in which the divisions are derived from the subject, independently of the text, while in text sermons the divisions are taken from the text." (P. 307.)

One would think now that when Dr. Broadus comes to define the expository sermon he would continue this *fundamentum divisionis*, and say that it is that kind of sermon that not only gets its subject and main divisions from the passage of Scripture but its subdivisions also. But I do not find such a definition. If the text sermon differs from the subject sermon in the matter of the degree of its dependence on the text for its divisions or treatment, it would seem that the expository sermon would differ in the same way, that is, its subdivisions as well as its main divisions must be gotten out of the passage that is being preached from. Otherwise his principle of classification is defective. But Dr.

Broadus does not say this. If the first kind is represented by the form of the body and the second by the form of the body plus the form of the arms and legs, the third kind should be represented by the form of the body plus the form of the arms and legs plus the form of the fingers and toes. But instead of this conception, which the language above would suggest, his treatment shows that, in the case of the expository sermon, he is not thinking of the form of the fingers and toes but of the *flesh of the arms and legs.*. This is a logical inconsistency.

Dr. Broadus felt no doubt, that he could not carry this principle of classification through; for such a defining of the expository sermon would have excluded almost all sermons counted everywhere as expository.

Dr. Broadus' statements are perplexing. On page 317 he says: "The name of this species of sermons is derived from a peculiarity in their materials, namely, the fact that they are mainly occupied with exposition. But their homiletical peculiarities belong to the matter of construction."

But on page 322 he says: "An expository discourse may be defined as one which is occupied mainly, or at any rate, very largely, with the exposition of Scripture." Without controversy great is the confusion here.

But how occupied with the exposition of Scripture? So as to give character to the structure of the sermon or to furnish materials for it? Dr. Broadus' treatment of the expository sermon, as also the second of the above statements, shows that he has in mind the latter. In his discussion he does not show, in a single instance, how the *structure* of an expository sermon differs essentially from that of the text sermon.

Of course, it is evident that content may modify form, that the materials may determine to some degree the structure, but the question here is, *With which are we primarily concerned in deciding what an expository sermon is?*

One may be concerned mainly with the exposition of Scripture in a subject sermon.

Dr. Broadus realizes that he cannot distinguish clearly between an expository sermon and a text sermon and says that

"one may pass by almost insensible gradations from textual to expository sermons" and that nearly all that he has said about text sermons applies directly to expository preaching (p. 322). And when he says that an expository sermon may be "devoted to a long passage or to a very short one, even a part of a sentence", my confusion increases. How long must this sentence be, a part of which may do for an expository sermon of average length? Suppose the part of the sentence is only three words in length?

Summing the positions of these various homiletical teachers, I would venture such a definition as this: The expository sermon is a variety of text-sermons; it is a text sermon in which considerable place is given to the explaining of the words and phrases of the text and the application and enforcing of its meaning, the special phases of the meaning that are therein found. The expository feature would then belong not to the structure of the sermon but to its subject matter. According to this view there would be only two kinds of sermons in respect of *homiletical structure*: topical and textual sermons.

This is not according to Pattison's view nor according to one view of Dr. Broadus, but is permitted if his other view is accepted, and fits the views of some others whose definitions I have given. It seems to be in harmony with the general view of expository preaching. Expository preaching should not be defined in so general a fashion as to include all kinds of sermons and it should not be defined so strictly as to exclude almost all kinds. If we take one view as expressed by Dr. Broadus, namely, that it has to do with structure simply and is to be distinguished by this principle from textual preaching, then where will we find such a sermon? We probably can find a few, a very few, specimens. I am not sure that I have ever read such a sermon from Dr. Broadus himself. I never heard him preach such a sermon. I cannot recall one such from Spurgeon. It may be we can find a few from Maclaren. Biblical preaching or such preaching as gives Bible truth, preaching that is filled and characterized by Bible conceptions and arguments, Bible illustrations and language, is not by virtue of this fact expository preaching.

Spurgeon was such a preacher but I would not call him an expository preacher, and when he commends expository preaching to his students he means, it seems, biblical preaching, preaching that proclaims, enforces and applies the doctrines of Scripture. Would Spurgeon urge so earnestly a method that he himself did not practice? Maclaren also is such a preacher and is also the prince pre-eminent of expository preachers.

With this idea of expository preaching ought we to urge that it be practiced? If we have the idea that expository preaching is simply biblical preaching, then, of course, there should be no other kind. And this, it seems to me, is what is commonly in the mind when it is so highly commended. For example, Dr. Maclaren said on one occasion, in speaking to young preachers, that his one aim in preaching from the very beginning of his ministry had been to interpret and apply the Word of God. But who would be so rude as to infer that he was here advocating his method of sermonizing rather than Mr. Spurgeon's, or any other man's method?

If we have one of the views of the expository sermon expressed by Dr. Broadus, namely, that its character is determined by its peculiar "homiletical structure", then it is a question whether such a sermon should be attempted by any one, unless he should by chance hit upon a text that flashed such a treatment immediately into his mind, as for example, Drummond's treatment of I Cor. 13.

If we have the view of expository preaching, as I have ventured to define it, should we attempt such preaching? Should we try to preach such sermons regularly?

The kind of audience would have something to do with it. The expository sermon is confessedly more suitable for educated audiences than uneducated. Robert Hall said he had better success with this kind when preaching to cultured people.

But one's own character of mind has more to do with it. Some can do it better than others. Such preaching was what Dr. Maclaren was pre-eminently gifted in and fitted for. It was not the kind for Spurgeon, Beecher or Moody, though Spurgeon was pre-eminently a biblical preacher.

Should the average preacher ever attempt it? Of course. Should he attempt to preach this kind regularly? Hardly. It is not the popular kind. It is the most difficult kind. A very little exegesis is enough for the average sermon and in an expository sermon one is in constant temptation to make burdensome the exegetical explanations. To know how to give just enough and not too much exegesis is a harder task than the making of another kind of sermon. Life is short and a week is much shorter. Two sermons are to be made and many other things to be done.

Dr. Broadus quotes Alexander with approval as arguing that it is the "primitive and ancient method". I suppose he means the method of the Fathers. But there is a more ancient method than theirs and that is the method of Christ and the apostles. And the New Testament does not give us a single example of expository preaching as herein defined, much less an example of an expository sermon as determined by its structure. To argue that we have an example in the case of our Saviour, when He read from the 61st chapter of Isaiah in the synagogue and then declared to His audience that that Scripture was fulfilled in His own person, is to read into the narrative more than is there or than is fairly suggested.

Our Lord honored the Old Testament and often argued from it and exalted it, but what discourse of His has any expository character? And we have many of them. All of them are topical. The Sermon on the Mount is a good example. We have several discourses of Peter, Stephen and Paul in the Acts, and not one of them is expository as to form. All are topical. If Paul had given an expository sermon in structure from some passage of the Old Testament, the fifty-third chapter of Isaiah for example, to the Athenians instead of the topical discourse, which he did give, it is safe to say that there would have been even fewer disciples made there and more mockers to call him a babbler.

The case of Ezra and his assistants (Neh. 8:7f.), reading the Law and giving the sense as they proceeded, has been given as an "ancient example of expository preaching". It is certain

we have in this an "ancient example" of *something,* but not of expository preaching; as it will occur to most people, that are acquainted with that event, that the Law was then in a language that few of the people, if any, understood. It is an example of not reading to people in an unknown tongue without explaining the sense and not an example of expository preaching at all. It may be used against a Catholic priest who reads to the people in Latin but not against a Baptist preacher who takes the Sermon on the Mount and Paul's address at Athens as his models and talks in English.

Two exhortations seem pertinent. Many who commend expository preaching should be more careful to have clear in their minds what they mean by this expression. There should be more preaching of this kind, good or bad, or less commendation of it.

THE APOCRYPHA, A SOURCE OF ROMAN CATHOLIC ERROR.

BY REV. WILLIAM WALLACE EVERTS, D.D., BOSTON.

The Apocrypha excepting "Maccabees" and "Ecclesiasticus" are spurious books. They pretend to be written by persons mentioned in the Bible. As John Geffcken says of the New Testament Apocrypha, "They all bear a false title and furnish a new understanding of the Canonical Books." Jewish apocryphal books were written by the score from 200 B. C., before the revolt of the Maccabees, to 135 A. D., the time of the revolt of Bar Cochba against the Emperor Hadrian. The enemies of the Jews, the Greek and Syrian Gnostics, continued the business of making counterfeits and within one century they had sent out as many as the Jews had struck off in three. In the fourth century, after the conversion of Constantine, Roman writers found it in the interest of their order to counterfeit for a while longer. But most of the Apocrypha appeared from 200 B. C. to 200 A. D., being furnished for three centuries by Jews and for one century by Gentiles. They appeared in the four centuries in which Rome was spreading her dominion over the East. What happened to the Jews happened to all eastern races. They all passed under the Roman yoke, but none resisted so bitterly, so fanatically as the Jews and none suffered so much as they. The victory of Roman arms over them was a shock to the religious faith of this most religious people. It seemed as though Jehovah, in whom they had trusted, had forsaken and forgotten them. At first compensation for present distress was sought in the glories of the history of Israel and in the consolations of the philosophy of Greece. This is the noble aim of the author of "Ecclesiasticus", a genuine work and regarded by F. H. Scrivener as one of the noblest of uninspired compositions. The brave but fruitless struggle of the Maccabees against the Syrians called forth a genuine account of the desperate conflict in first "Maccabees",

a work that Coleridge found inspiring enough to be inspired. Below these genuine works stands "Judith", grave and elevated in thought and expression in Scrivener's estimation, yet sacrificing chronology, geography, and history to its story, which Keil calls a fable. On the same low level stands "Tobit" with no historical value in G. Rawlinson's opinion, and "Wisdom", which is a weak solution of Plato's philosophy. Now begin to appear magic, marvel and monstrosity, that run riot in the apocalypses. From the book of "Enoch" onwards the remaining Jewish apocryphal books are apocalypses. Throughout these centuries of despair, the chief comfort which the masses of the people found was in these supposedly new discoveries of ancient prophecies. In these prophecies the enemies of Israel were to be trampled under foot while the Jewish people was to be crowned with glory and honor. They breathe the spirit of hatred and scorn for the foreign despot. These books were written by exiles or by men who were strangers on their native heath. They cry out against their oppressors. Still they indulge in fervid hopes and in their fever they dream of deliverance.

The mind of the race demanded relief from the strain of centuries of abject servitude and it found in these apocalyptical books surcease of sorrow. In them was diversion with legend, myth and romance, with symbols, types and numbers, with angels and demons. Truth was discarded for fable, and faith gave way to superstition. They were foolish rather than wicked; yet foolishness in the realm of religion is wickedness. Despairing in turn of the Hebrew prophet and the Greek philosopher, they turned to the oriental wizard and sooth-sayer. Otto Trevelyan describes the meschianza, which Major André devised to divert the British army occupying Philadelphia, as a medley of amazing rhodomontades and fantastic sham chivalry absurdly inaccurate to a genuine and sturdy antiquary. Such a medley, changing form and color like a kaleidoscope, were the apocalypses.

Such literature could not be popular except in a decadent age among "a people scattered and peeled". It was a parasite

that attached itself to the decaying trunk of Judaism. It was like not flowers and fruit but mould and mildew, indications not of life but of death.

It belongs to the category of the eccentric, the bizarre and the abnormal. It has not foundation either in Scripture or in reason. It calls not for thinking but for the indulgence of the fancy. Such literature marks no advance. It forms but an eddy and back-water in the stream of progress. The writers were like sailors who had thrown away or lost overboard chart, compass and anchor. All they could do was to drift, with no thought of reaching any haven. If there is anything new in them it is not true. Even their errors are not original. They are but echoes of pagan voices.

At last the Jews ceased producing apocrypha, but hardly have they penned the last one when Greeks in Alexandria and Syrians in Antioch succeed to this business.

The Jews wrote for diversion or to gratify their hate for the Gentiles. The Gentile Gnostics wrote partly to antagonize the Jews and partly to impose on Christianity their peculiar opinions.

Two ideas possessed the Gnostics. One was that matter is inherently evil. Therefore Jesus could not have been perfect if he had possessed a material body. Therefore while our Lord seemed to have a body, the body He had was a phantom. This is Docetism which the Apostle John condemns in those whom he calls Antichrists, because they denied that Christ had come in the flesh.

The other prominent notion of the Gnostics had to do with the emanation from the supreme being of a hierarchy of æons. Under this notion there was a large place for angels and archangels and other powers intermediary between God and man. They taught, as L. Diestel says, not the highest reverence of the true God but true reverence for the highest god. The Old Testament Jehovah, the Creator, they denominated the Demiurge or evil intelligence.

These two ideas, docetism and emanationism, originated from the mingling of Greek idealism and Persian dualism in

the schools of Antioch and Alexandria. In the second century, the classical age of the Gnostic apocrypha, there was a revival of Pythagorean magic, of the occult arts, and of the Eleusinian mysteries. It was the century when Apollonius of Tyana was magnified as a miracle worker, and when new Sybilline prophecies appeared, prophecies that seemed so wonderful to those who did not know that they were written after the event.

In this century the gods of Heaven were discarded for the gods of earth and the under world, and national shrines were abandoned for foreign cults, for Isis of Egypt, the Great Mother of Phrygia, the *dea Syria,* and Mithras of Persia.

Vespasian had been elected emperor by the legions of Asia and later emperors surrounded themselves with Asiatics. Lucian, a leading writer of the second century, represented old Olympus as invaded by a legion of barbarian deities that disputed the ground with Jupiter himself. Nebulous fancies kept floating in from the east. Europe was never so near becoming Asiatic as in the second and third centuries.

The people had itching ears. They listened eagerly for the sensational. They sought pleasurable excitement in the titillation of the nerves. The more incredible the story the more popular it became. As Paul says, "they turned from the truth to fables". They luxuriated in fancy but, as A. Neander says, "fancy is nothing but unconscious representation. It is only the intellect that leads to conscious development." The Greeks sought wisdom and the Apocrypha have the outward form and terminology of wisdom. The Jews sought a sign and the Apocrypha abounded in signs and wonders.

While, as J. B. Lightfoot says, the gnostic writings were "more than the ravings of religious fanaticism, yet they are not to be compared with the productions of Neoplatonism, which has been described as "that cloud-land in which the sun of Greek philosophy set". The Gnostics tried to express the gospel in the terms of current opinions. Out of the wreck of thought and feeling in the second century they threw together a disjointed and unsubstantial mass of symbols and mysteries that could not possibly hold together long. They attributed

power to symbols, a power which, of course, does not exist in such figments of the brain.

Henry Osborne Taylor of Columbia University, well says: "To conceive an object or a fact to be a symbol of something else is different from conceiving it to embody or to effect or to be something else.

To confound the two conceptions must be regarded as wilfull. It was a confusion to which human beings abandoned themselves after periods of clear thinking among their ancestors Roman, Greek and Hebrew". The condition of the times and of the public mind was favorable to their quasi-science and philosophy.

They tried hard to save their pagan notions in a vessel which, as far as technical phraseology and external apparatus were concerned, was Christian.

Irenæus said that their innumerable writings sound Christian and biblical. The aim of their gospels, acts, epistles and revelations, was to enlarge, to surpass, to displace the New Testament Scriptures.

As Ephræm Syrus says "the Gnostics wrote the Apocrypha that, by means of the apostolic miracles that they describe, they might write in the name of the apostles ungodly notions against which the apostles had contended." This old verdict is confirmed by the latest, that of Ira Price, who says that "there were palmed off on a credulous public works which were intended to promote some religious or philosophical idea".

In other words, to justify their pagan notions they invented books and then quoted these books as authority for their innovations.

Irenæus wrote five volumes against the Gnostics, and Tertullian joined in the combat. These two Church Fathers succeeded in checking this evil, for the followers of Basilides, Valentine and Saturnilus, the Ophites, the Marcionites and the Marcosians soon disappeared.

The Gnostics disappeared but not their legends and their methods. Their popular stories purged of docetic poison reappeared in orthodox hymn and homily. Even the method

of spreading doctrines by the manufacture of apocryphal books was adopted and "the gospel of Nicodemus", and "the gospel of James" and "the assumption of Mary" and other spurious books appeared from the hand of Roman Catholic authors.

The common mark of all apocryphal books, whether Jewish, Gnostic or Roman Catholic, is spuriousness. The authors of these books, if not commended are defended, in their use of pious frauds to this day. These defenders of the apocryphal method were never more distinguished than today. Dean Farrar considers that, in those days, the use of false names was perfectly legitimate. E. H. Plumptree and Samuel Davidson regard the use of another's name, under the circumstances, a justifiable expedient. W. H. Simcox says the readers did not distinguish between the sentiments of the author and the sentiments of his history.

But Lord Acton asserts, on the contrary, that "the *chronological* plea does not allow of our saying that such a man did not know right from wrong unless we are able to say that he could not know right from wrong." "The inflexible integrity of the moral code is to me," he says, "the secret of the authority, the dignity and the utility of history."

J. S. Candlish also asks for *proof* that the ancients could not distinguish between the true and the false.

There is a great difference between a fiction and a fabrication, between a historical novel and a deliberate falsification of history. Forgery in letters is as villainous as forgery in notes and bonds. To use an honored name, a holy name, as an endorsement and guarantee in order to get a hearing and a market is a pious fraud. A pious fraud, as Neander defines it, is "the use of a palpable falsehood to put certain statements in circulation." Paul characterizes it as "speaking falsely in hypocrisy" and he warns the Thessalonians against receiving spurious letters as coming from him.

These books lack the peculiar air and tone of sincerity. They are produced not in the bracing atmosphere of candor and simplicity but in the stifling air of the den of the counter-

feiter. They fly a false flag, pirates as they are. They pass themselves off as old books just come to light. The use of an ancient name casts discredit on any book. The difference between a believer in a falsehood and the man who made it is of little credit to either of them. For, if the one is foolish, the other is infamous. These clumsy counterfeits, these Munchausen tales formed the reading matter of the people for several centuries.

The Apocrypha are the product of an age that the gospel could not redeem. They present ideas that maintained themselves side by side with the gospel, that survived the Renaissance and the Reformation, and that continue their baleful influence in creed and ritual in the twentieth century.

The great influence of the Apocrypha was due in the first place to the fact that thirteen of them were included in the rolls of the Greek version of the Old Testament. The Hebrew manuscripts did not contain these thirteen books. What influence the Apocrypha had on the "Talmud" and especially on the "Kabbala" it is outside the scope of this essay to consider.

Philo, a resident of Alexandria, makes no reference to these books, and Josephus definitely excludes them from holy writ. The apostles, who used the Greek version, nowhere cite any of them. Yet the oldest manuscripts of the Old Testament extant, the Sinaitic, the Vatican and the Alexandrian, include not only these thirteen books but later apocrypha, like third and fourth Maccabees, the Prayer of Manasseh and the Epistle of Barnabas, that are not found in the Septuagint version. Having found a place in the Greek manuscripts and in the versions made from the Greek text, it is no wonder that the Apocrypha were read in the churches and thus obtained an ecclesiastical standing. The exposition of Papias and the visions of Hermas expand the book of "Baruch". The apostolic fathers and Clement of Alexandria and Irenæus quote them as they do canonical books. Cyprian uses them freely and Augustine found them so entrenched in the affections of the people that, in opposition to Jerome's *caveat omnia apocrypha*, he secured,

through the councils of Hippo, 397 A. D., and Carthage, 399 A. D., action favorable to the use of several of these books.

Just before the outbreak of the Reformation, the great Cardinal Ximenes raised his voice against paying such honor to the Apocrypha but, when the Reformers took up the same position as the Spanish cardinal, the Council of Trent came to the defense of the Old Testament Apocrypha and definitely raised them to the rank of holy Scripture. H. Hævernick attributes this action to "blind hate of Protestantism".

Indeed, Campian charged Luther with opposing these books because they favored Roman Catholic views. Nevertheless the Church of England in its thirty-nine articles declares that the Bible consists of "the Old Testament, the Apocrypha and the New Testament", adding this qualification, however, that "the Apocrypha are for an example of life and instruction of manners but do not establish any doctrine".

The Puritans in the days of Elizabeth feared that the people would not discriminate between canonical and apocryphal books, and a thousand clergymen protested to James I at his accession against the retention of the Apocrypha. Bishop Lightfoot exclaimed with indignation, "The two testaments would sweetly join and kiss each other but that the wretched apocrypha doth thrust in between." He adds: "Cast out the bond-woman." The Prayer Book of 1662 had lessons in the church calendar from September 29 to November 23 taken from the Apocrypha.

Until the year 1825 these books were printed *with* the canonical books, not *mingled* with them as in Roman Catholic lands, but by themselves at the end of the Old Testament. In that year Robert Haldane, the wealthy Scotch Baptist, began an agitation against the further publication of the Apocrypha with the Bible. The British and Foreign Bible Society was induced to exclude them first from English Bibles and finally from all Bibles receiving its support and imprint. The "Oxford movement", with its reverence for tradition, felt the need of the support of the Apocrypha and advocated its retention in editions of the Bible. The "Society for the Propagation of

the Gospel" will not assist those versions of the Bible from which it is omitted.

In the year 1905 the "Journal of the Apocrypha" was founded to raise these books to honor once more.

King Edward refused to receive a costly Bible that was presented to him because it did not contain the Apocrypha, which must be found in the official and legal Bible of England.

When the revised version was made the Apocryphal books were not included in it, although references to them were allowed to remain in the margin.

The Old Testament Apocrypha, over which a two thousand years' war has been waged, are responsible for certain errors that crept into the Roman Catholic Church from the reading of these books in the public services. These errors have no place in Scripture. They found their way into the Apocrypha from the schools of Alexandria where most of these books were written For instance, the worship of angels as mediators naturally became a custom among the people after they had heard from "Tobit" (12:15) Sunday after Sunday of Raphæel, "one of the seven holy angels which present the prayers of saints". Prophets also were regarded by the people as mediators, for does not the book of "Maccabees" (2:15, 14) declare that "Jeremiah, the prophet of God, and a lover of the people, prays much for the people and for the holy city?" This error that the dead pray for the living was indorsed by Origen when he said: "Do not pray for the dead; they pray for us."

But these two false notions are hard to separate and as they occur side by side in "Maccabees" they recur in Roman Catholic tradition. Judas Maccabeus is represented (Maccabees 12:45) as "making reconciliation for the dead that they might be delivered from sin. He sacrificed for those fallen in battle. If he had not hoped that they that were slain should have arisen again, it had been superfluous and vain to pray for the dead." E. C. Bissell regards this passage as a proof text of Roman Catholics for the doctrine of purgatory and of prayers for the dead. There is no trace of this false doctrine in Justin,

Ignatius, Irenæus, Clement of Rome, or "The Teaching of the Twelve", but Tertullian advocates prayer for the forgiveness of the sins of the dead, and Arnobius defends the churches as places where prayers are offered for the living and the dead.

There are two fountains, both in the Apocrypha, that send forth, as bitter water, the false opinion that works merit salvation. In "Ecclesiasticus" (3:30) occur these words: "Water quenches flaming fire and alms-giving makes atonement for sin." In "Tobit" (4:7) the same extra-biblical teaching is found: "Give alms of thy substance and the face of God shall not be turned away from thee."

Justin, and after him, Irenæus, quotes from an apocryphal vision that "God remembered His dead that slept in the dust of the earth and descended to them to bring to them the goodness of His salvation". This is the germ of the doctrine of Christ's "descent into hell", which, as T. H. Holtzmann says, "found a place in the church creed after it had been cultivated by the syncretist Gnostics". "Hast thou preached to them that sleep?" the gospel of Peter says, is a question that was asked of Jesus as He hung upon the cross.

Schaff follows A. Neander in tracing to the gnostic Marcosians the practice of extreme unction.

From the gnostic teaching that matter is evil and that the soul must free itself from the contamination of the body, there naturally grew up asceticism. Instead of hating sin, which God did not make, the Gnostics hated the world which He did make. Saturnilus and Tatian, the Gnostics, forbade marriage. The "Acts of Thecla", that had a great influence in glorifying virginity, declared that the married would have no share in the resurrection. All the gnostic gospels lauded celibacy and this widespread literature produced a state of mind or rather a tendency that could not be resisted. It was this perverted gnostic teaching of the evil of matter and of marriage that filled the caves of Egypt, the desert of Sinai and finally monasteries and convents everywhere with unmarried devotees.

When monks and martyrs were canonized as saints and saint days were appointed, it was necessary to find a miracle

performed by each candidate for saintship and they found them, one after another, R. A. Lipsius says, in the apocryphal "Acts". J. Geffcken designates the "Acts of Peter", which has recently been found in Egypt, as a pandemonium of wonders. It was gnostic phantasmagoria that supplied the Roman Catholic demands for thaumaturgical legends of the saints.

"Up to a certain time," Edwin Hatch says, "there is no evidence that Christianity had any secrets. The simple gospel was preached openly to the world. After a time all is changed. Mysteries have arisen in the once open and easily accessible faith. The elements which are found in the later and not in the early form of baptism are elements which are formed *on to* Christianity." Justin is the first to call baptism the "enlightening", a word which is taken from the Greek mysteries. This word, Adolph Harnack says, is "probably taken from the Greek mysteries". In Professor G. Anrich's opinion the Gnostics "expressed forms that appeared again later in the Roman Catholic Church, but as unconscious rather than as deliberate additions." Dean Stanley thinks that the Roman Catholic mysteries were "the effect of the same vast wave of superstition which produced the charms and invocations of the Gnostics". "There was connection," H. O. Taylor says, "between pagan mysteries and the initiations and doctrines of the Gnostics, and between gnosticism and the growth of mysteries in the Roman Catholic Church, but the connection is obscure. The terminology of the pagan mysteries certainly passed into the Christian, and yet it does not follow that the development of Christian mysteries was connected with any ancient pagan rites."

Prof. A. V. G. Allen surmises that "converts from heathenism may have translated Christian rites into heathen equivalents". Cardinal Newman finds "an affinity between magical rites and the Christian *disciplina arcana*."

All of these writers agree that the Roman Catholic rites were very much like the earlier gnostic ritual. The only difference between these authorities is as to the degree of assurance which they have that the later was deliberately borrowed

from the earlier. The exorcism of evil spirits, the consecration of the water, the anointing after baptism, the cakes, the wine, the milk and the honey, the white garments, all appeared alike in the Gnostic and the Roman Catholic ritual. "The sacraments," as A. Harnack says, "became more and more solemn and impressive until they rivalled the most imposing ceremonies of the ancient pagan cults, and the most momentous result was the gradual assimilation of the entire Christian worship to that of the ancient mysteries." Following the gnostic terminology the Lord's supper was called an "offering" and the Lord's table an "altar", and the bread and the wine were declared to possess magical power. All of these radical changes in the use of baptism and the supper were justified by the secret tradition of the apostles which had been handed down by the Gnostics in their spurious "Acts" and "Epistles".

Mariolatry is a late error. In the third century all the apostles were declared to be martyrs, and martyrs were glorified, but Mary was not a martyr. In the fourth century nuns were canonized but Mary was a mother. Until the year 300, it was a mark of orthodoxy to believe that Mary was the mother of a large family. The *gnostic* gospel of Peter, a fragment of which has recently been found in Egypt, affirms that the brothers and sisters of Jesus were born to Joseph not by Mary but by a former marriage. This perversion of the gospel record was made by the gnostics to preserve the virginity of Mary and the immaculate conception of Jesus.

But the early Church Fathers in their eagerness to overthrow the gnostic position insisted that Mary was the mother of the whole family. So it happened that saints were multiplying fast but Mary was not among them. Feast days were established and churches were dedicated but none of them in honor of Joseph's wife. If she appears in an early frescoe, she is never alone, as if honored for what she was in herself. There are symbols of Jesus in the catacombs—the fish, the lamb, the vine—but none of Mary. She may have attracted private devo-

tion before the year 300, but no public worship was paid to her.

Docetism in time disappeared and it was no longer necessary to argue that Mary had so many children. Then the gnostic, the heretical, view of Mary as ever virgin became the orthodox conception. It appeared in homilies and in hymns, in new expurgated editions of the gnostic "Acts", especially in an enlarged edition of the "Gospel of James", which appeared near the end of the fourth century, an edition of which more than fifty manuscripts, in many languages, are extant. It is this book that gives us the names of Mary's parents, Joachim and Anna, and tells us that she herself was immaculately conceived. The day of Anna's immaculate conception of Mary was fixed on December 8, her nativity on September 8, and her presentation in the temple on November 21st. All of these days are holy days in the Roman Catholic calendar. Epiphanius said no one knows how Mary died; but soon afterwards another apocryphal book, the "Assumption of Mary", appeared. The argument for the assumption of Mary is borrowed from another apocryphal book, the "Assumption of John", which says that when John's tomb was visited nothing was found in it but his sandals. This led to the naive inference that he must have ascended to Heaven. The feast of the Assumption and the other feasts of Mary, one after another, began to be observed after the appearance of this apocryphal legend. It is this book that is the direct source of the worship of Mary. It lifted her from her former obscure position to become first Queen of Heaven, and then soon after, by decree of council, the Mother of God.

While the apostolic fathers were fighting gnostic heresies they thought it advisable to centralize authority in a diocesan bishop. This is H. Weingarten's explanation of the rise of Episcopacy in the second century.

G. Solomon ("Infallibility of the Church", p. 360) says that the real inventor of the story of Peter's Roman Episcopate was an editor of the Clementine romance, the spurious epistle of James. Later developments in the hierarchy in the fourth

century were hastened by the publication of apocryphal "Acts" in favor of such development.

It thus appears that to the Jewish Apocrypha are traceable four errors, viz.: the worship of angels, the intercession of saints, prayers for the dead and works of merit.

To the gnostic Apocrypha are due seven errors, to wit: the doctrine of the descent into hell, the practice of extreme unction, the movement toward celibacy and monasticism, the miracles that are pleaded for the canonization of saints, the mysteries that formed the *disciplina arcana,* the theory of the perpetual virginity of Mary which led to mariolatry and the rise of the Roman Catholic hierarchy.

THE PREACHER AND BIOLOGY.[1]

BY PROFESSOR J. L. KESSLER, PH.D., BAYLOR UNIVERSITY, TEXAS.

II. THE DOER.

However great truth-seeking may be, however glorious truth-finding, this glory cannot surpass when the final assizes are closed, the quite simple matter of truth-doing.

"The sole aim of Christianity is to make good men.... The aim of Christianity is ethical, and it has no other aim whatsoever. Good men constituting a good society, living in league with all goodness human and divine—this is the Kingdom of Heaven, mentioned oftener in the four gospels than any other subject, and forming the central idea in the teaching of Jesus."[2]

These words of President Faunce are startlingly clear. I have said the same thing, perhaps, but when I read it from another, it flings itself upon me like a challenge. I can walk out on the brink of the precipice and look calmly down the awful perpendicular, but for another my head grows dizzy. For myself I feel no sense of danger, I know my poise. And this is the way with most of us. We are not afraid for ourselves. But why should this seem like a challenge or a daring approach to a nameless fear? Can it be that we have invested our religion in abstruse metaphysic, mystic ritual, the phylacteries of the temple service, till the great central life and veracity of it surprise us when we meet it face to face? Can it be that the aim has been obscured, or lost, in the multitude of means to attain it? Can it be that sometimes the main matters sit in the rear of our churches, and the Kingdom of Heaven on earth becomes a remote consideration? Have we lost our social sense and mission in the personal pursuit and acquisition of a selfish Heaven? Have we forgot, or have we lost the power to pray, "Thy Kingdom come, Thy will be done on earth as it is done in Heaven?" How is it that too often selfishness rules in our standards of piety and in our appeals, and we pass by on the

[1]The Gay Lectures for 1909-10.
[2]President Faunce, "Educational Ideals in the Ministry".

other side, leaving to alien hands the ideals of Jesus and the ministry of healing? These questions convict us and turn our thoughts somewhat into social channels.

In this lecture, we have the Doer, the second of Emerson's children, otherwise described as the love of good. Does biology destroy, or tend to destroy, the love of good, the making of good men, the practical ministries of life—feeding the hungry, visiting the sick, clothing the naked, setting the prisoners free, preaching the gospel to the poor, living in league with all goodness, bringing in the Kingdom of a new social order, making "right reason and the will of God prevail"—in a word, fulfilling the particular mission and doing the particular work Christianity has set us to do?

This Doer, this love of good, has latent in it, according to Emerson, the love of truth and the love of beauty. The supreme religious sense is the sense of behavior, is ethical; and ethics is indissolubly joined to truth and to worship. I do not mean to say that doing good is all of religion. I am just saying that it is not; that religion cannot be supremely ethical without the intellectual and emotional, without truth and poetry and vision. Thought, we cannot escape it, marks itself upon the life. If to one the world was created and set adrift, somewhat alien and despised, the antipodal of its Creator, rival and hostile, a sort of perversity and mistake; to another the charm and manifestation of the indwelling, divine Personality, beneficent and beautiful—if to one Christianity, an abstract thing, was finished long ago and is now delivered ready made by the priest to the elect, external and compulsory; to another a coalescent process, the possessor participating in the pain and the purpose, in the joy and insight and uplook and all, inwrought and vital—if to one duty be a tyrant's task imposed upon the helpless from without; to another a joyous spontaneity gladdening our daily labors by the paths of peace, then these two men of widely different intellectual attitudes toward the finality of things cannot be ethically the same. Many things, indeed, many important things, are either subconscious or unconscious, but every noble deed, and true, is conceived in conscious

volitional intelligence and quickened in the womb of feeling. Life is one. It is involved in the veracity of human reason, the reliability of the senses, the trustworthiness of the emotional tides whose moral force breaks high upon the shores of human conduct and, with mighty sweeps of storm, commands the sea of human activities and human destiny.

The cries in our streets are tragic; there is to-day a great unrest; the deep disillusionments threaten our political and industrial order; the ferment is brewing in our social vats; the violent, as of old, threaten to take the Kingdom by force; the tides run wild; the storms break fearfully on the high seas; the great deep is broken up; the clouds are black, and turbulence and deep darkness cover the sky. Men are being lost in the wild waste of waters. And yet I do not speak with the voice of a pessimist. This is a period of more or less rapid transition. There is lack of adjustment, but there is lack of adjustment in all periods of progress. The public grafter is taking the place of the private thief because wealth is being massed and becoming corporate. The city government occasionally becomes immensely corrupt and crime, beastly crime, sits in the seats of power and laughs at our calamity. But for all this the issue is drawn, the issue of social and civic righteousness, the central word of Hebrew prophet; and my faith is, that after toiling all night long against contrary winds, about daybreak we shall see Jesus walking in the shadows on the sea; and as the light falls across the moor we shall find Him close to us. Jesus walks in the midst of the centuries bearing the Shekinah of progress in heroic hands: and hope renews the face of the morning.

I am not afraid of progress. That which eliminates nothing but the false and seeks nothing but the true, though it see but dimly through half-awakening eyes in the twilight of its uncertainties, shall bring us into larger ports with fuller sails borne by happier breezes—shall bring us to larger tasks and more fruitful fields. Christianity will not get ahead of Jesus, but it will get ahead, a long way ahead, of its own past as it approaches Jesus.

The time has come when we, at the command of the Master, shall launch out into the deep and let our nets down. With a wider knowledge we may loose anchor from our marginal moorings and set sail for the open sea. Our faith, our life, our religion are not static, but dynamic; our God a living God; our work progressive. Upon the silver crest of the rising tide, for the tide is rising, must stand the preacher in the forefront. He has the mightiest work to do, the most inspiring, the dearest, the most heroic in the wildest tides, the deepest sacrifices and the highest achievements, I know. The strength and the manhood and the heroism that asks no reward but a chance to lay down one's life are his. It is the strongest appeal ever made to noble natures, the chance to lay down one's life. It is the highest pay and the sweetest sacrifice with endless love in a priceless cause—the cause of humanity. Doing things for men. Sacrifices so noble as to draw all men to them. I sometimes crave your chance. I sometimes long to join the ranks of men with prophet-hearts, the ranks of the ministry—true, sincere, heroic, in the breach of the world. What a chance to be like the Master, to live His life all over again, and what a time for such a task! The appeal of an easy life and soft raiment a noble nature spurns. It is the hard task and the battle-cry that summon men—men really, not shadows of men —to the ministry. Only the ignoble and the camp-follower and the salary-hunter asks for an easy place. To endure hardness and to serve men, this is the law of the Kingdom and this is the law of life. There are none but strait gates to life-crowns.

But not so far am I removed from you. Dr. Dawson says that "biology and the Christian religion are one in their innermost aims". "Both naturally find their more obvious relationships in moral and social concerns of civilization—such as the struggle against disease, poverty, and vice....crime, insanity, and other forms of mental and moral degeneracy, and all other problems involving the perpetuity and amelioration of human life."[3]

But some one says that so far from having a common aim,

[3]Homiletic Review, November, 1909.

biology discredits the very authority of religion itself, and so disrupts its power at its central source. If authority mean power vested in some superior person or counsel or church to enforce its commands by excommunication, by torture, or the stake, or other forms of violence, then that kind of authority is just what we escaped when we won the right of private judgment in matters of religion and the freedom of conscience. No man nor set of men, can annul the primacy of private judgment and personal responsibility directly to his Maker. No man stands between. There is no place for pope or Inquisition or test or credal orthodoxy tipped with fire and writ in blood. If a religion without authority mean a religion without veracity, then it is no religion at all worthy of a moment's notice. Even President Eliot did not mean that. If authority mean moral obligation arising out of relations of truth and *rightness,* then such authority is forever binding and yet entirely consistent with freedom. Everywhere this authority of truth takes hold upon us. The latent soliciting spirit of things makes its appeal to those who will turn aside to see; and, even out of the wonder and reverence of the desert, like Moses, we may receive a divine enlargement and enthusiasm and a divine message and mission, or rather commission—a work to do. Not to believe in nature, not to have faith in truth and its strange healing and vigils with the angels, not to be subject to its appeal, and its final imperative, whatsoever its source, is the last depravity and profanation. The wayside becomes a divine mercy seat; out of the desert shall spring forth rivers of water; the highways and hedges shall furnish the guests for the King's feast; and biology and theology shall mingle together at the gates of the temple. Every humble spot or truth is regal in a good man's life. To know from the humblest quarter that a thing is true and right is as commanding as if it had dropped down out of the sky or was known to be the verbal edict of God and had subscribed His personal signature and autograph and seal upon it. For if it be true the never-to-be-doubted God's signature and handwriting are already upon it and vouched for by that fact. We do things not because we

are commanded to do them or because there is authority outside of us for it, but because, commanded or not commanded, they evidently ought to be done and we feel that we ought to do them. The issue is lodged within us. The commandment may bring us the clear information of what we ought to do, but, knowing that, we need no further compulsion, save the inner impulse to do what is right, and this impulse is constitutional to the Christian. Jesus abdicated the throne of external authority in order to be incorporated in the *will to know and to do what is right.* The ethics of Jesus disappear as statutory compulsion from without to reappear as moral imperative from within. Religion, and this is a point to be guarded among us, tends from age to age to become mechanical, and in so far as it does become mechanical, it becomes irreligious. It tends to follow rule rather than impulse, and in so far as it does follow rule and impulse is wanting, it becomes a solemn mockery. It tends to conform to authority, and in so far as that conformity is not a personal conformity to felt truth and duty in the warmth of its spirit, it becomes a whited sepulchre full of dead men's bones. That one to whom truth does not make an authoritative appeal and awaken joyous responses from within, even if it were forced upon him from without, would be still a pagan and a slave. Whoever does not follow truth from an inner impulse as a joyous response of a right heart, will never and can never follow it at all. There is no other way. Christ taught as one who had power, and as if truth were its own voucher. He didn't appeal to Rabbi this and Rabbi that or any other. It was not His method. No truth did He ever impose on anyone. He exposed it, made it visible, got men to see it, to accept it, to fix their allegiance to it, to be partisans of it, and then they were free. They did right; they wanted to do right not because they were forced to do it or were afraid not to do it, but because they willed it and truth flamed through their deeds from inner fires of sacred divine heart-altars—not mechanical but biological, not legal but vital.

Religious authority, then in the sense of compulsion, is

located in the heart, and, in this sense, it is and can be located nowhere else whatsoever; in the sense of reliable veracity and source, it resides alike in the truth of the Bible and of nature. They are both indispensable; but for the individual or the community this truth becomes authority recognized, or authority effective, exactly as fast and no faster than it is rightly learned and understood and sealed with experience. As to the right to command or to be heeded, truth is always and everywhere supreme; but its influence upon the centres of personality the one thing altogether indispensable, the throne of executive and administrative power in the Christian scheme, and the only one consistent with biology and character, is a pervasive indwelling.

This is a missionary doctrine and compels missionary enterprise wherever men are brothers. It puts upon us a mighty responsibility.

It has been charged that biology has destroyed the distinction between sacred and secular; and that is just what it has done; but while it has changed the relation, it has exalted it, too.

"I but open my eyes—and perfection no more and no less,
In the kind I imagined, full fronts me,and God is seen God
In the star, in the stone, in the flesh, in the soul and the clod.
And thus looking within and around me, I ever renew,
With that stoop of the soul which in bending upraises it too,
The submission of man's nothing perfect to God's all complete,
As by each new obeisance in Spirit I rise to His feet."[4]

Biology is one with theology in its acknowledgement of authority in true religion and in the insistence upon its obligation and finality. The only point of difference that could arise in this restricted territory would be the seat of its administration. The biologist naturally takes the vital point of view, makes the individual supreme in religious matters, and allows no compulsion from without as being both futile and perilous.

This does not prevent organizations from holding definite views, opinions, dogmas, and restricting the membership to

[4]Browning, "Saul".

such, and such only, as hold the same views, opinions, and dogmas. This it presupposes. The world is big outside and free. Everyone may go to his own where he can find fellowship.

But some one says there are a number of things in the Christian religion which we must obey without reason—not because they are true, but because they are commanded. To them it is an impertinence and disloyalty to ask the reason why. To my mind the source is sufficient to convince us that the commands are reasonable and true. But, beyond this, I confess, I want to *see* the reason and *know* the vital significance. For I believe there is always a vital significance in every divine matter and that commands are never obeyed well when obeyed blindly. On the contrary, they are properly obeyed only when they are obeyed intelligently—feeling the significance, entering into and co-working consciously with the spirit and intent and purpose of them. This is why your seminary work is so important, that you may see and lead others to see these shining vistas along the paths of duty. Baptism, for example, is no formal rite to one who observes it intelligently, but a beautiful and significant and magnificent profession that should set all the world aglow with new fires. To-morrow can never look the same with that profession on it; and upon to-day Heaven opens to justify the mighty tasks assumed. It is needful enough that the proper form shall be observed, for without it the significance is lost; it is needful enough that it shall be properly administered by a right administrator that it may suffer no depreciation; but it is infinitely more important, following the form truly that we shall enter into its spirit intelligently, that there shall be no pretence or sham or blindness or illusion in the one who assumes so much and promises so much, calling on God and men to witness. It is a day when the old and the new life meet and prophesy and part. A grave, a resurrection, and new paths of light; such is the profession. The lack of co-operative intelligence, the habit of shutting the eyes and taking the church pill blindly, accounts for many fearful lapses in intentional obedience which are yet without the semblance

of significance or the most remote fulfillment of an altogether rational and intelligent purpose.

The final reliance for the love of good, for ethical conduct, for Christian character, for good men, is the capacity in man to respond to truth, to all nobleness, to high sacrifice, and to dauntless, heroic fellowships. This Jesus relied on. His mighty truths were delivered to the naked hearts of fishermen. He kept no record; He wrote no line. Speaking as never man spoke His words trembled a moment on the breeze and fell away like the noises of the street. One might have thought Him careless or heedless of their value. This poetry and song and wealth of the world pitched about the waste places of Galilee, but not to be lost. A deep philosophy with a subtle sense of permanence invested its treasures in human hearts. Never a teacher trusted so much with so little safe-guarding. He never doubted its safe deliverance to the future. To men's receptivity He appealed, to men's ministry He committed His teachings. Such abandon of faith the world had never seen before. He believed in truth and He trusted it to men. He flung it abroad without a guardian. It was magnificent.

Lincoln once said, "You can repeal the Missouri Compromise and the Constitution of the United States, but you cannot repeal the moral constitution of man." And I say, you may deny the authority of the Bible, you may count it nothing that it was written by inspired men, you may quibble about what truth is, but you cannot abolish the "moral constitution of man"; and so long as the moral constitution of man responds to truth, the great details of the Bible, ageless and timeless and immortal, by their own authority, the authority of truth, the self-evidencing power of truth, shall lead the conquest of the world and set free and make strong and give life and light and peace till the world's end.

I may be wrong; but I think truths are more effective taken one by one and fixing them so in our life, going by the way of experience—until, at last, we can say they are all true, for we have tried them and proved them and the volume which contains them is the treasure-house of God. The other way

of professing the Bible whole, with such absolute confidence as to make interest negative and knowledge unnecessary, and denying every separate commandment in conduct, does not much commend itself to me. Step by step, going by way of experience this is better, and this is the biological way, and this is the way of life.

I do not mean to say that these are the only alternatives, but I do mean to say that knowing the truth to do it lovingly and enthusiastically in all brotherly consideration is the chief thing in the whole round world.

The first need of the Doer is to have the truth and the first duty of his neighbor is to preach it to him—preach it directly, dissociated, so far as possible, from all other complicating perplexities; preach it simply, leaving ultimates, for the time being, and theories and finalities out of account, leaving truth, naked truth, with its native affinities for heart-flesh and brain-tissue. It will get itself into deeds; for truth has a genius for behavior.

Natural law reinforces ethical demands. Although Huxley found no moral quality in organic processes, so great a thinker as John Fiske says, "Subtract from the universe its ethical meaning, and nothing remains but an unreal phantom, the figment of false metaphysics."[6]

"The rude surgery of nature" amputates the disharmonies of life. Those things out of harmony, individual or social, in purpose or act, are out of harmony with God who made life and fixed its conditions. That which is out of harmony tends to be eliminated, that which is in harmony tends to survive. This is true not only in the strengthening of the stock by the survival of the strongest, but also in the strengthening of the mind by the survival of the keenest witted and the most resourceful intellects, and in the strengthening of the moral nature by the survival of the strongest social alliances, the possibility of which alliances is inherently involved in ethical considerations. No society can be founded on a purely selfish and

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[6]John Fiske, "Through Nature to God".

non-ethical basis. Social relations are of necessity moral relations, and the worse tend to be eliminated through and by means of disqualifying anti-social factors. Now, the highest and supremest functions of the Christian religion and of life are social, and the Kingdom of Heaven, the Kingdom which Christ came to set up, and the Kingdom which he did set up and which shall some day sweep the world, is a Kingdom of social ideals to be lived out and to be realized among men. Morality is planted in the heart of the universe. "The stars in their courses fight against Sisera."[6]

Lest some philosopher put himself to much trouble to distinguish religion from ethics, I say with John Fiske that "the notion of ethics is inseparably associated with the notion of religion",[7] and with Rauschenbusch that "God demands righteousness and He demands nothing but righteousness". "The prophets were the heralds of the fundamental truth that religion and ethics are inseparable and that ethical conduct is the supreme and sufficient religious act;"[8] and with Harnack, in the sense of its central love, "Religion may be called the soul of morality, and morality the body of religion",[9] and with Sabatier that "it is precisely this deep unification of religion and ethics which constitutes the most striking feature of the gospel .... There are no longer two laws: a divine law over against the human conscience; nor two truths: a supernatural truth over against natural science; nor two powers; nor two societies",[10] nor two ways of living, one ethical and the other religious. There is one world and one life and one way of rightly living it. Within this world, the biologist stands with the preacher in his search for truth, in his ministry to men, in his life of the spirit. This over-emphasis of the ethical, if it be such, never tends to practical exaggeration. So I am not careful to hedge against misunderstanding.

For the sake of clearness, however, lest we forget, remember

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[6]Judges 5:20.
[7]"Through Nature to God."
[8]"Christianity and the Social Crisis".
[9]"What is Christianity?"
[10]"The Atonement."

that Jesus disengaged His righteousness from the "good works" of the temple ritual and made it coincident with deep morality, and morality to be ethical springs from the heart, is lighted by love, and issues in service.

Turning now to the practical side whatever has been the history of the Church, and it is not ideal, it is certain that the history of Jesus proves the inclusion of the healing of the body in pure Christianity. And yet there are those who deny that the mission of Jesus was in any sense social. "Jesus," they say...."took a personal interest in the poor, the sick, the miserable; but His purely religious teaching and His saving activity were in no way directed to any improvement in their earthly position; to say that His objects and intentions were of a social character is to secularize them."[11]

Over against this view, in the Gospel of the Hebrews, stands the story of the rich young man, which is somewhat different from that given by Matthew, Mark and Luke and closes with this reply from Jesus: "How canst thou say: I have kept the law and the prophets, as it is written in the law, love thy neighbor as thyself? Behold many of thy brethren, sons of Abraham, lie in dirty rags and die of hunger and thy house is full of many goods, and nothing comes out of it to them."[12]

"You observe," says the great Harnack, "how Jesus felt the material wants of the poor, and how He deduced a remedy for such distress from the commandment, 'Love thy neighbor as thyself.' People ought not to speak of loving their neighbors if they can allow men beside them to starve and die in misery. It is not only that the gospel preaches solidarity and the helping of others: it is in this message that its real import consists ....Its tendency to union and brotherliness is not so much an accidental phenomenon in its history as the essential feature of its character. This gospel aims at founding a community among men as wide as human life itself and as deep as human needs."[13] And I say the conflicting, competitive social inter-

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[11]Harnack: "What is Christianity?"
[12]Harnack: "What is Christianity?"
[13]Harnack: "What is Christianity?"

ests must yield to the co-operative community of social good and the love of one another if we are to save the remnant of Christianity yet among us. Christianity has a social mission; deprive it of that, and it is bereft of its power. And with Rauschenbusch, "Whoever uncouples the religious and social life has not understood Jesus. Whoever sets any bounds for the reconstructive power of the religious life over the social relations and institutions of men, to that extent denies the faith of the Master."[14]

It isn't the counting of our beads in prayer, it isn't the tithing of all we possess, it isn't the punctiliousness with which we are always in our church pew or do our so-called church duties —these ought not to be neglected—but it is the "weightier matters": how many heart-hungers and flesh-hungers, sorrowful spectacles, have we passed by in our streets and paid no heed to?

It is as curious as it is instructive, that Levite and priest, the professional and ceremonial officers, brought us no great reform, no great literature, no great life. It was the prophets who came out of the ranks of the people and fought the battles of the people against oppression, against priestly irreligion, against idolatry. They were the agitators, the social reformers, the statesmen emphasizing the essentials of mercy and truth and justice and freedom and manhood and heroism and patriotism, and treating with noble scorn petty details and empty ceremonies and aimless formalities. These with the Judges and Moses, the great wilderness-taught Moses, on the side of action, brought us our Bible. The poetic side will be considered in another lecture.

Wherever ceremonial and professional religion takes the place of humanitarian, worship and men degenerate; the temple rises, the priest fattens, the worship fails. Golden altars take the place of consecrated hearts. Beauty I love; art I love; mellow lights of magnificent windows divine with the glories of great painters upon them seem to carry me a little nearer to Heaven as I worship, but this gorgeous detail is not the essential

[14]Rauschenbusch: "Christianity and the Social Crisis."

product of the society of Jesus. It may be a means to worship and it may be madness. The essential product is men and help of men—not grand altars, not great domes which overshadow the simple pastoral life of the Galilean Jesus. We are in danger of isolating ourselves from the very people whom Jesus came to save, if, my brothers, we have not done it already—the laboring men—we in our fine houses and our fine clothes and our high ways and our fixed fashions and our unjust wages, while the people rot in our tenements and die in our streets. The truth, the deep personality of Jesus, was so simple, so direct, so unpretentious, so social—at a wedding, eating at a publican's house, violating all the Jewish notions of propriety, mingling with sinners and disregarding all their ceremonial cleansing, taking no heed of first families or the four hundred and paying no attention to church of Philistine respectability, boating with fishermen, healing the sick, blessing children, talking to a Samaritan woman, in the wilderness or by the seaside preaching, teaching in the crowded streets as men elbowed past to their business, on the farm-ways or in the temple at Jerusalem, up in the mountain or down by the sea—none were too high and none were too low for His divine society. *He was all men's brother.*

Would one seeing us, our kindly ways and simple, the sharing of our life with others, our brotherly interest, our cordiality to truth and our hospitality to strangers—would one seeing us reckon that we had been with Jesus?

In our industrial wars the bitterness breaks all bounds and fratricidal cruelty flows thick and black with great clots of blood. What would Isaiah say? How long, my brothers, before we shall help every man his neighbor; and everyone say to his brother, Be of good courage; and the carpenter encourage the goldsmith and he that smootheth with the hammer him that smiteth upon the anvil.[15]

Living on the dreadful abyss and pauper border, no higher standard of life to hope for, no educational efficiency, with haggard darkness shrouding the future—with Carlyle, there rises

[15]Isa. 41:6, 7.

a spontaneous, passionate cry: "Alas, was this, too, a breath of God; bestowed in Heaven, but on earth never to be unfolded!—That there should one man die ignorant who had capacity for knowledge, this I call a tragedy."[16] Not only the low wage but the income is diminished by enforced periods of unemployment. In 1900, six and a half millions of laborers were out of employment part of the time, two millions half of the time, a half-million all the time.[17] Shorter hours, higher wages, steadier employment, sanitation and protection will help but will not heal this industrial distemper. Until men become brothers and the sharing of their work and their life leads them to want to help one another, however good our laws, the ideal will stand remote and apart from the actual world.

It has been estimated that about 10 per 1,000 die each year among the well-to-do, 15 per 1,000 among the higher class of laborers, 35 per 1,000 among the lowest class, or the very poor. In Glasgow among certain tenement houses 55 per 1,000 died annually; but after renovation the death-rate dropped to 14, while in the neighboring tenements it was still 53. This and other like experiments, proves the responsibility of the tenement owners.

In Paris the death-rate from consumption among the poor is three times as great as that of the well-to-do. In Hamburg it is the same, while in New York it reaches the frightful figure of fourteen to one. And in the worst "double-decker" tenements the death-rate among children reaches 204 per 1,000, or 1 to 5; four times as great as that of the average child.[18] Disease multiplies frightfully from contagion, and bad habits, and impossible food, and crowding, and filth, while the immoralities are monstrous in certain localities. From this quarter the infection spreads and lays its death grip on fair forms, be they never so clean. The only hope of a sanitary world is a social hope. No life is safe with a neglected class as a menace to health and morals. In sheer self-defence a brotherly interest will sweep us into social service.

[16] Sartor Resartus.
[17] Robert Hunter, "Poverty."
[18] Robert Hunter: "Poverty."

Four millions of people in the United States are supported at public expense. Four millions more, it is estimated, bear their misery in silence. The income of ten million more is altogether inadequate to maintain their physical efficiency for work, and the race degenerates. One million and seven hundred thousand children who ought to be in school are forced by poverty to earn a livelihood, and five million women are wage earners.

WHAT IS THE SOLUTION?

To some it was thought to be simply relief; but experience proves that public or private charity is only an expedient. It has helped some, but it has hurt more than it has helped. It is better to suffer and be a man than be on the charity list and be a pauper with the loss of self-respect. To Carlyle it was work, sacred, divine life-labors. "A man perfects himself by working. Foul jungles are cleared away, fair seedfields rise instead, and stately cities."[19] To live the simple life, to abandon luxury, to serve the public need, to sympathize with the poor, and these all emblazoned with a bewildering fire—this was the program of Ruskin. He placed the wealth of nations in men. "There is no wealth but life; life, including all its powers of love, of joy, of admiration. That country is richest which nourishes the greatest number of noble and happy human beings." And as to luxury, he said: "Consider whether, even supposing it guiltless, luxury would be desired by any of us if we saw clearly at our sides the misery that accompanies it in the world. Luxury is indeed possible in the future—innocent and exquisite; luxury for all and by help of all; but luxury at present can only be enjoyed by the ignorant; the cruelest man living could not sit at his feast unless he sat blindfolded."[20] These both demanded work—work for the rich and work for the poor—an honest day's labor for an honest day's wage; for to them there was no alternative, it was either work or steal.

Biology has made possible the alleviation of the tenement evils, the slum with its vile thoughts and foul gases, the vagrant

19"Past and Present."
20Unto This Last.

problem, the unsanitary shops which preserve and spread our contagions; and when we remember that unless we redeem these dens of vice and these open distempers our own homes shall whiten with the leprosy that smites them to death, a new apostolate whose zeal is religion shall arise to the needs of the hour.

Biology has made possible the operation on practically all the vital organs, including the heart; and the modern surgery of the brain, the banishment of malaria, and the abolition of yellow fever are already under way. In compound fractures it has reduced the mortality from 65 to 1 per cent.: and in ovariotomy from 66 to 2 per cent.; diphtheria to one-third of its former havoc and hydrophobia to less than a half of 1 per cent.; while the plague of "black death" is swept bodily away from all sanitary shores. It has reduced the mortality in spinal meningitis from 80 to less than 30 per cent. and that of the great "white plague" (tuberculosis), the greatest single scourge of the world, has fallen 50 per cent. It has increased the average life from 25 to 43 years, and the death-rate in the great cities of the world has fallen from 60 per 1,000 to 18.

"And what shall I more say?" using Paul's great peroration with all truthfulness. "For time would fail me to tell of Koch, Pasteur, Reed, Lazear, Manson, Ross and the prophets; who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight armies of the aliens. Women received their dead raised to life again."[21] But it has been provided "that they without us should not be made perfect". And so to-day we face the problems they left: to abolish the pestilences that beleaguer the human body, poverty and squalor that destroy human hope, crime which undermines human health and brutalizes human life, injustice and oppression which bow down and degrade the human spirit; to relieve the poor without increasing poverty, to help the weak without making them helpless, and to open the way of opportunity to every born child.

[21] Heb. 11:32-35, 40.

Sanitaria rise in all lands for the healing of the nations; campaigns against disease, crusades against consumption, the battle of the slums, preventive sanitation, hospitals, state, private and denominational, asylums for the insane, schools for the defective, public education, Christian colleges, and state institutions show how the biological achievements and the Christian principle are mingled with the activities of the people; but we are not yet grappling sufficiently the problem at its springs. O, my brothers, there is work to do.

Poverty and misery and orphans and insanity, life's legion of evils, hand-made and society-made and inevitable. To these biology brings its leaves of healing, but futility shall wrap them in her selfish garments unless the divine life, tonic and tender, lay them upon the sores of society. Making men able without making men good will never heal our social infirmities. No remedy without Jesus shall ever solve the industrial problems of our nation, or any nation; no remedy but the deep personality of Jesus planted in the breasts of men.

The saloon, the unbrotherly inhumanity that takes a man's money and damns him with bad liquor; the unbrotherly employer who takes, for he can take it under our competitive tyranny, a man's labor and holds back part of the wages; the "white slave" traffic for whose accomplices the world has yet to invent a mean enough name; the wretchedness and misery born of passion and culpable with crime which vaunts itself in the palace and crouches in the hovel, for which there is no help and no healing and no hope of healing but Jesus. The biologist and the preacher, the ministers of Jesus, and the helpers of men, must seek and find and recover the world.

Carlyle did not find the solution: Ruskin did not find the solution: Matthew Arnold did not find the solution: democracy is not the solution, labor unions are not the solution, biology is not the solution: the religion of Jesus, ethical and persuasive, including and interpenetrating all the rest, is the entirely only solution of the ills of life and the only hope of its entire upbuilding.

Instead of biology's destroying or tending to destroy the

love of good, it becomes one with it, and instead of its being biology or religion, it becomes biology and religion, "one and inseparable, now and forever", in the mightiest task ever left to men.

It doesn't make so much difference about the weapon—that is important—but it does make a world of difference about the manner and the spirit of our going into battle.

"This I beheld, or dreamed it in a dream:—
There spread a cloud of dust along a plain;
And underneath the cloud, or in it, raged
A furious battle, and men yelled, and sword
Shocked upon sword and shields. A prince's banner
Wavered, then staggered backward, hemmed by foes.
A craven hung along the battle's edge,
And thought, 'Had I a sword of keener steel—
That blue blade that the king's son bears—but this
Blunt thing!' he snapped and flung it from his hand
And, lowering, crept away and left the field.
Then came the king's son, wounded, sore bestead,
And weaponless, and saw the broken sword,
Hilt-buried in the dry and trodden sand,
And ran and snatched it, and with battle-shout
Lifted afresh he hewed his enemy down,
And saved a great cause that heroic day."[22]

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[22]Edmund Rowland Sill.

BOOK REVIEWS

I. PRACTICAL THEOLOGY.

Der Bahnbrecher der Modernen Predigt, Johann Lorenz Mosheim, in seinem Homiletischen Anschauungen Dargestellt und Gewürdigt. Von Martin Peters. Leipzig: A Deichert'sche Verlagsbuchhandlung Nachf. (George Böhme). 1910. 4.80 M.

The author's claim that Mosheim was the path-finder of modern preaching is interesting. The especial justification of this claim is that he sought to base his theory of preaching on psychological grounds more completely and definitely than any homiletician who had preceded him, and in so doing was opening the way for a new and more vital treatment of the subject. Mosheim's views as to preaching are not set forth in a complete and systematic form in any of his writings. His "Anweisung" is chiefly relied upon as a source, though the author has made a thorough search of all his writings for every possible trace of his ideas on the subject. Mosheim's views as to the Church, as to the ecclesiastical office, as to worship, as to man's psychological constitution, as to different classes of hearers, as to the personality of the preacher, as to the content of preaching, as to the structure of the sermon and its style—his views as to every thing remotely connected with preaching, are laboriously gathered from his rather voluminous writings and skilfully organized for one's reading; and the whole makes one of the most systematic contributions to the history of preaching that has been written.

One may question whether Mosheim's views as to homiletics are of sufficient importance to justify so much labor; but it is only by means of such patient and minute investigations that a thorough history of the theory of preaching will ultimately be written. In that history Mosheim's place is a distinguished

one. In grounding that theory upon psychological laws he led the way in establishing it upon a scientific basis, and gave a great impulse to a movement in the study of preaching which has not yet reached its culmination, and the further development of which is destined greatly to enrich homiletics.

C. S. GARDNER.

Attention and Interest: A Study in Psychology and Education. By Felix Arnold, Ph.D. New York. 1910. The Macmillan Co.

This book has several excellencies. In the first place, its conclusions are based upon the accumulated results of experimental psychology; and doubtless psychological experimentation has been nowhere more fruitful than in the particular sphere of experience which this book covers. Again, the writer has inserted a great deal of illustrative material, which is of value in helping the reader to understand the abstract statements. To many readers this will prove especially helpful, although there is nothing very difficult or abstruse in the author's statements. In fact, clearness of statement may be mentioned as one of the noteworthy features of the book. Moreover, the author shows a thorough acquaintance with the literature of the subject, which is extensive, and has brought together the results of the best thinking along this line. We have, therefore, in this book a very up-to-date and satisfactory treatise on this phase of psychology.

It is small criticism, but one's literary conscience cannot pass over an expression like the following without a protest: "If the time remains constant, then facilitation is shown if there are less errors in the result", etc. Four times on two pages the author uses the word "less" where he should have said "fewer". But such carelessness is not characteristic of the book.

I should say that preachers and teachers ought by all means to read this book, which treats of matters that are of the utmost importance to them and treats of them in a very satisfactory way.

C. S. GARDNER.

The Efficient Layman, or The Religious Training of Men. By Henry F. Cope, General Secretary Religious Education Association. Philadelphia. The Griffith and Rowland Press. $1.00 net.

That men are not thoroughly trained for religious work and are only partially enlisted in the establishment of the cause of Christian truth, is evident to all who observe and think. Dr. Cope, the efficient secretary and vigorous writer, shows why men are not fully and gladly devoting their best energies to the work of the church, and suggests various ways for securing attendance on religious services and attention to the Christian life. A true psychology will study not only childhood and adolescence but also maturity, and indicate methods for the continuous equipment of adults for the perpetual duties and complex relations of private and public life and for multiplying activities which enhance individual and social welfare. The author deals with the principles of masculine development in moral and religious life, and with the problem of winning men to the church, and suggests how the church should provide avenues for the expression of a virile Christianity.

Dr. Cope pleads for an extensive and well trained lay ministry, and discusses the Sunday school as a mighty force for winning men to the study of the Bible and of the various problems of modern life in the light of truth and duty. The Adult Bible Class movement is considered a hopeful sign of the times, and four chapters are devoted to a discussion of Christian Brotherhoods—their organization, plans and policies, how they function in the equipment of the layman and how they provide fields for fruitful endeavor. The Young Men's Christian Association is commended for doing what the churches should do but, to a large extent, have failed to accomplish or even to undertake. A wise and vigorous emphasis is laid upon the necessity for religious training in all our colleges, by direct instruction when this is possible, and by a wholesome atmosphere always and everywhere. Social settlements, lodges and fraternities receive a sympathetic treatment. The church is exalted above all other organizations but the religious life, as a constant and ever-developing

reality, is considered supreme. The church should administer effectively to all persons and to all of life, and then men will see the need, the greatness and the worth of the Christian religion and devote themselves with a holy enthusiasm to its universal extension. BYRON H. DEMENT.

The Ascended Christ. A Study in the Earliest Christian Teaching. By Henry Barclay Swete, D.D. New York and London. 1910. The Macmillan Company. Pages 168. 80 cents net.

Dr. Swete has written a volume parallel with and supplementary to his *Appearances of Our Lord After the Passion*. The book is devotional in the best sense of that word though thoroughly critical also. Dr. Swete is loyal to the great Christian verities and the present lordship of Christ is not with him a meaningless phrase. There are numerous notes on the Greek words which add much to the value of the book. Dr. Swete properly observes that with Paul and all the Apostles generally the ascended Christ is the great fact. They do not stop with the earthly life of Jesus, but glory in the living Christ at the throne of God. The subject is not merely important from a theological point of view, but is of direct value in its bearing on the spiritual life of the individual Christian. It means much to each of us how we regard Christ to-day. The whole theme is covered with all of Dr. Swete's scholarly care and spiritual elevation. It is a topic and a joy to read such a book. A. T. ROBERTSON.

The American City: A Problem in Democracy. By Delos F. Wilcox, Ph.D. New York. 1909. The Macmillan Company. $1.25 net.

The Citizens' Library of Economics, Politics and Sociology, which the Macmillan Company are giving to the public, makes a worthy addition to its notable list of books by the publication of this volume. Since the author's first book on "The Study of City Government" appeared in 1897 an immense literature dealing with the various phases of the general subject has sprung into existence; but he feels justified in making an addition to this literature because of the nature

of this volume. His concern here is, not to present an exhaustive array of facts and theories, but to discuss the fundamental principles of the American city problem, and to point out its real relations to the great problem of human freedom as it is being worked out in American political institutions. In carrying out his purpose he has rendered a real service to the citizen as well as to the student of democracy and city life in America. He shows that the first settlers of the New World were not for the most part adventurers—four noble motives stand out as characteristic of them:

First—The desire for religious liberty.

Second—The desire for political freedom.

Third—The desire for opportunity to make an honest living; and

Fourth—The desire to conquer a new continent for Christianity and civilization.

It was these motives that gave them courage to conquer and that gave them clarity of vision to see and establish the fundamental principles that have since been characteristic of American democracy. These principles, not perfectly worked out or applied at first, but forming now the foundation of our political institutions, the author here attempts to define and discuss, especially as they stand related to the city problem and to the greater problem of human freedom. The spirit that pervades the book may be suggested by a quotation from the first chapter: "The real character of our national mission is inconsistent with mere self-seeking. Freedom, democracy, equality of rights, all speak of brotherhood and coöperation and prophesy that human nature, so cruel and selfish in its ancient and primitive manifestations, is being changed to something benevolent and social". But the author frankly admits that the expansion of American life in population, and industry, the colossal growth of our cities, and the almost unlimited encouragement of immigration have not been altogether favorable to our political experiment, and make the problems we have yet to solve, national and municipal, complex and difficult in the extreme. These he faces,

however, squarely and bravely and not without high hope of ultimate success in their solution. He is not blind to the characteristics of degeneration found in highly-civilized society, here as elsewhere, but he is persuaded that, properly trained, human nature in cities develops a wider social consciousness, a heartier spirit of coöperation, a more refined appreciation of the arts of life, a keener sense of responsibility to the future, and all those other characteristics of progress that are the hope of evolution and the justification of social effort. In two noble chapters on "Civic Education, or The Duty to the Future", and "A Program of Civic Effort", he presents an ideal of civic education and effort worthy of study and of the honest endeavor to realize it by American citizens in general and American Christians in particular.

GEO. B. EAGER.

Christianity and Social Questions. By Rev. W. Cunningham, D.D. New York. 1910. Scribner's Sons. 75 cents net.

This volume by the former arch-deacon of Ely, fellow of Trinity College and lecturer at Harvard University, comes as a rather startling exception to the common run of books of the day on this subject. He frankly avows that he does not think that preachers and church authorities ought to dabble in social and civil affairs. He makes a careful survey of contemporary society in its various aspects, dealing discriminatingly with its economic life, social ranks and distinctions, and its various and vexing problems between capital and labor and other contestants; but he declines to accept the theory that it is the church's business to take a hand directly in the solution of these problems. Her specific office is that of transforming and moulding personal character and influencing individual lives. But by doing this, he maintains, she will be applying the most effective remedy and bringing into play the most effective forces for removing social ills and bettering social conditions. This office or ministry of the church, he maintains, is eminently practical. The development of the Christian spirit and the influence of Christian character and ideals will inevitably react upon these

various problems and perplexities. And the elevation of human character through some spiritual agency, some agency specifically concerned with spiritual values, is of supreme importance for preventing the pressure of the material and external from overwhelming and degrading individual character. "We need some living guidance", he says, "to help us to thread our way among the respective claims of regularity and independence, of the present and of the future, of the individual and the mass; and Christianity so far takes account of each and holds the balance between them". In regard to all such questions there is, in his judgment, only one court of appeal for Christians—the mind of Christ, as set forth in His teaching and in His example—especially in the Sermon on the Mount. But he insists that the whole idea of Jewish morality, which had aimed at securing a divinely ordered society, was abandoned by Christ, and His appeal is immediately to the individual heart and conscience. He repudiates the contention that the church has not given sufficient attention to the secular life. From the days of ancient Judaism to the present he finds evidence of persistent effort to make the church, or Christian society, a divinely instituted mundane theocracy. But the higher office of Christianity has been menaced and must ever be menaced by such identification of it with civil institutions of any particular time and place. It is refreshing to find a high official of the Church of England so pronounced and clear on this point. He boldly hangs out the red light of warning lest personal initiative, intelligence and character be obscured and hindered by the trend of thinking in the direction of worshipping the State in some such manner as the Emperor was once worshipped.

The book, while disappointing in that it gives so little encouragement to Christian efforts, is sane and sagacious, judicially assigning to Cæsar the things which are Cæsar's, but insisting on faithfully rendering unto God the things which are God's. Whether it compels our agreement with all its views or not, it will commend itself to the thoughtful student of social questions everywhere by its saneness and

sincerity, its philosophic grasp and practicality, and by its steady look at a side of the shield which modern thought and modern philanthrophy have been too prone to neglect.

GEO. B. EAGER.

Twenty Years at Hull House. By Jane Addams. New York. 1910. The Macmillan Company. $2.50 net.

This impressive autobiography is a great contribution to the sane literature of social reform and philanthropic altruism. "Do you know you have undertaken a century job?" the Commissioner of Labor asked the ardent woman who had laid the plan of the newly-formed Consumers' League before him. "We do," was the quick reply, "and we have no time to waste." So the consuming sense of responsibility for the world's affairs, the intelligent insight into the needs of the "other half", the sublime courage and superhuman patience required to undertake her part, make Jane Addams a wise guide along a better road than most reformers have yet found.

"On the theory that our genuine impulses may be connected with our childish experiences, that one's bent may be tracked back to that 'No Man's Land' where character is formless, but nevertheless settling into definite lines of future development", we are introduced in the early chapters of the book to the child who afterwards "launched deep into the stormy intercourse of human life".

"So distinctly was my father the dominant influence,—the cord which not only held fast my supreme affection, but drew me into the moral concerns of life, later affording a clew to which I wistfully clung in the intricacies of its mazes, that it seems simpler to string these first memories on that single cord". The story of her relationship to that grave father of whom she says:

> "He wrapt me in his large
> Man's doublet, careless did it fit or no",

reads like an epic poem. With exquisite simplicity she tells of the childish sins, perplexities, confessions, so wisely dealt with, of the girlhood steadied by his strong character, of the

learning from him the true meaning of patriotism and integrity, and the relationship that large hopes and like desires will bring between men who may differ widely in nationality, language and creed.

The years she spent in getting ready for the work which revealed itself as her portion, in her early life, she deals with in a telling chapter entitled the "Snare of Preparation", a phrase from Tolstoi. This he charges is often spread before the feet of young people, hopelessly entangling them in curious inactivity at the very period of life when they are longing to construct the world anew and to conform it to their own ideal. Miss Addams says that she realized that she had lulled her conscience by a dreamer's scheme, and that a mere paper reform became a defense for continued idleness, and so determined that, in spite of the problems that she faced, she would at least know something at first hand and have the solace of daily activity.

How she and her friend, Miss Starr, "provided a center for a higher civic and social life, instituted and maintained educational and philanthropic enterprises, investigated and improved industrial conditions" in the great city of Chicago, is a vital story and of incomparable interest in the history of settlement work.

Her breadth of sympathy, her tolerance of the ideas and suggestions of others, while she held to the essential principles and scheme of life deeply rooted in her own convictions, reveal a wonderful poise and a remarkable personality. The development of the work must prove an inspiring call to many to use their privileges in such patient, effective, far-reaching service.

It has been charged that there is no religious teaching at Hull House. This is true as to dogma. Miss Addams frankly says that the settlement movement is one of the great humanitarian manifestations which endeavor to embody themselves, not in sects but in society itself, and that in America—in Chicago, if you please—there are those, who without much speaking or philosophizing, are bent on giving expression to

the spirit of Christ in social service and in terms of action. She truly says that the impulse to share the lives of the poor and make social service irrespective of propaganda, express the spirit of Christ, is as old as Christianity itself—that Jesus' doctrine was that all truth is one and the appropriation of it is freedom—and He Himself called it a revelation, a life. Paul's formula "of seeking the Christ which lieth in each man and founding our likenesses in Him" she confesses is the simple formula that appeals most strongly to her and her co-workers in the settlement form of Christian activity.

ANNIE C. EAGER.

The Essence of Religion. By Borden Parker Bowne. Boston and New York. 1910. Houghton Mifflin Company. $1.50 net.

Dr. Bowne, for thirty-four years a Christian teacher and an author of note, was also a preacher of rare power. It was not strange that he was urged to publish his sermons in book form, and that he had made ready for the press a group of sermons when he was suddenly taken away by death. These select discourses, under the title *The Essence of Religion,* with a tender and appropriate preface by his wife, are now given to the public. Here, as in his life, his aim is to show that the essence of religion is not theoretical but vital and practical, that it lies in the filial spirit, in the desire and purpose to serve and please God, and in the daily life pervaded by this spirit, offered up in service and worship. Opening with a sermon on the supremacy of Christ, which he preached on a visit in the Orient, we are told, to crowds of eager listeners, the volume contains also sermons on such vital and timely subjects as "Religion and Life", "Righteousness the Essence of Religion", "The Church and the Kingdom", and "The Christian Doctrine of the World", and closes with a sermon of great significance and force on "The Miracle of the Resurrection". "If", as he himself says, "the great end of religion is a developed soul, a soul with a deep sense of God, a soul in which faith, courage, and resolution are at their highest", then we may well believe, what his wife testifies, that the

author in his life entered into all he taught to others. Singularly clear and illuminating, touching life at many points, and everywhere spiritually quickening, this volume of discourses ranks among the really important books of the year.

GEO. B. EAGER.

World-Wide Sunday School Work. Published by the Executive Committee of the World's Sunday School Association. Edward K. Warren, chairman, 140 Dearborn street, Chicago. Price $1.00.

Those who desire to keep in the gulf stream of the modern Sunday school movement should read the official reports of the great Sunday School Conventions. These reports reflect the spirit and methods, the history and the outlook of the Sunday school enterprise. "World-Wide Sunday School Work" is the title of the official report of the World's Sixth Sunday School Convention, held in the city of Washington, D. C., U. S. A., May 19-24, 1910. Statistics from one hundred and twenty-six countries and groups of islands show a total enrollment in Sunday school of 28,011,194, a gain of 2,973,358 since the convention met in Rome in 1907, or nearly a million a year added to the Sunday schools of the world. It is quite remarkable that the average enrollment per school is only 98. A large amount of valuable information is found in this volume of 630 pages.

Life in His Name. By David McIntyre, Finniston United Free Church, Glasgow. Author of "The Hidden Life of Prayer", "The Upper Room Company", "The Spent in the World", "Waymarks of the Pursuit of God", etc. New York. 1909. A. C. Armstrong and Son (now George H. Doran Company). 339 pages. $1.25.

This work dealing intimately with the various phases and stages of progress in the spiritual life connects itself with the words of Jesus' prayer in John 17:19, in three parts: I. I sanctify Myself. II. For their sakes whom Thou hast given Me. III. That they themselves also may be sanctified in truth. The chapters cover the ground of sanctification in the sanctified and sanctifying Christ, the content of sanctification as relates to sin and all the positive elements of fulness of

life and the discipline and means by which sanctification is to be attained.

In the School of Christ. By William Fraser McDowell, one of the Bishops of the Methodist Episcopal Church. Fleming H. Revell Co. New York. 1910. Pages 303. Price $1.25 net.

Bishop McDowell delivered the Cole lectures at Vanderbilt University and this volume constitutes the result. It is a most attractive piece of work. It is written in the free and easy style of public discourse, but not slovenly. The author's delightful personality is manifest throughout the book. He is all aglow with the dignity and greatness of his theme. There is not the depth and grasp of Bruce's The Training of the Twelve and no effort at display. But the author has insight and sympathy and genuineness of soul. The direct simplicity of his treatment is seen in the outlines of the lectures. The apostles are "chosen by the Master

"I. To Hear What He Says.
"II. To See What He Does.
"III. To Learn What He Is.
"Sent Forth by the Master.
"IV. With a Message.
"V. With a Program.
"VI. With a Personality".

There are pungent comments all along. In the discussion of "Program" Bishop McDowell compares the Methodist creed with the teaching of Jesus.

Habit-Formation and the Science of Teaching. By Stuart H. Rowe, Ph.D., head of the Department of Psychology and Principles of Education, Brooklyn Training School for Teachers, Brooklyn, N. Y.

A careful study of habit-formation as related to education. Its design is: "First, to present in scientific form the relation of habit to education; and, secondly, to treat the subject of habit-formation in a way that will render practical assistance to the teachers, the supervisor, the parent and the clergyman". It is of value to these classes.

The Problems of Youth. A series of discourses for young people on themes from the Book of Proverbs. By Rev. Louis Albert Banks, D.D., pastor of Trinity M. E. Church, Denver, Col., author of "Hero Tales from Sacred Story", "My Young Man", "Sermon Stories for Boys and Girls", "The Christian Gentleman", etc., etc. New York and London. 1909. Funk and Wagnalls Co. iv+393 pages. $1.30 net.

This remarkably versatile and prolific author is nowhere happier than in dealing with the young. No greater storehouse of wisdom for the young could be found than Proverbs. In thirty discourses with striking topics, appropriately drawn from strategic proverbs we have a highly valuable set of discourses touching varied problems, interests and incitements of the youthful mind and heart. And none is too old to learn from them.

The Girl in Her Teens. By Margaret Slattery. The Sunday School Times Company. Philadelphia. Price 50 cents.

By common consent Miss Margaret Slattery is eminently qualified to speak and write on vital Sunday school problems. She appears at her best in thought, observation, analysis, insight, sympathy, wisdom and style in this delightful and inspiring little volume of ten chapters and 127 pages. All who wish to influence aright the girl in her teens—parent, teacher or pastor—should read what Miss Slattery has to say about her.

Social Questions and Socialism. By Frank Ballard. London. Robert Culley. 1910.

This is "part five of a selection from more than 2,000 questions asked and answered at open conferences following lectures upon Christian foundations". The questions asked are pointed and significant, striking at the heart of the perplexing problems of social life and applied Christianity. The answers exhibit intelligence and discrimination, and are always interesting if not always convincing. A good book.

The Duty of Altruism. By Ray Madding McConnell. New York. 1910. The Macmillan Company. $1.50.

The author undertakes to find the ground or cause of the

obligation to altruism. He examines the theological, metaphysical, logical, psychological, and other theories of altruistic obligation and finds them all defective. In the last two chapters he sets forth his own theory. He accepts Schopenhaur's doctrine that the fundamental thing in human nature is "the will to live". It is from "the will to live the largest life", including the social life—the will to live in and through others—that the ethical obligation to altruism is developed. In this way the author reconciles egoism and altruism. It is doubtful if this theory accounts for the fact of altruistic obligation any better than some of those which he criticises; but the book is, at any rate, thoughtful and thought-provoking.

How Two Hundred Children Live and Learn. By Rudolph R. Reeder, Ph.D. New York. 1909. Charities Publication Committee.

An interesting description of the management and educational methods of the New York Orphanage, at Hastings-on-Hudson, together with many judicious observations on the discipline and education of children, by a man of large experience. Especially valuable to those interested in the development of children.

Women and the Trades. By Elizabeth Beardsley Butler. New York. 1909. Charities Publication Committee.

This is the first, we believe, of the six volumes in which it was planned to publish the findings of the "Pittsburg Survey", a truly great enterprise undertaken on the Russell Sage Foundation and accomplished in 1907-8. This volume contains a wealth of facts as to the economic activity of women in that most thoroughly industrialized community in America —facts of great value for those who are making a study of this phase of practical sociology.

The Beauty of Every Day. By J. R. Miller. New York. Thomas Y. Crowell & Co. 65 cents net.

In twenty brief chapters full of the honey and marrow of truth Dr. Miller throws a charming glow around many of life's common tasks. The mere mention of a few of the

titles of chapters will sufficiently indicate the nature and scope of the author's purpose: While We May, The Glory of the Common Life, What to do with Doubts, Things that Hurt Life, The Lure of the Ministry, Caring for the Broken Things.

The Face of Jesus. By the Rev. Prof. David Smith, M.A. Cincinnati. Jennings and Graham. Price 15 cents. Pages 46.

A beautiful book of devotion suggested by the looks of Jesus as recorded on various occasions. There is spiritual tonic in the little volume.

Quiet Talks About the Tempter. By S. D. Gordon. New York. Fleming H. Revell Company. 75 cents.

Mr. Gordon is still himself in this new book. He has the same directness and spiritual intuition that characterize his previous volumes. There is a good deal of repetition and dilution, but evidently not more than the popular mind likes since over half a million copies of his books have already been sold. The masses get good out of his writings.

Paul, the All-round Man. By Robert E. Speer. 50 cents.
Victorious Manhood. By Howard Agnew Johnston. 75 cents.

Here are two books from the Revell company that may be considered together. The best interpreter of Paul's manhood, it has been well said, is one whose manhood has been developed and dominated by loyalty to Paul's principles of life, and such a one is Robert E. Speer. As elsewhere so here he shows rare spirituality, clarity of vision and constructive imagination in placing before us in lifelike portraiture, Paul the Pharisee, Paul the Roman, Paul the Christian, Paul the Bible Student, Paul the Friend, Paul the Orator, Paul the Missionary and, lastly, Paul the All-round Man.

Dr. Johnston, in the dozen addresses that make up his volume, tells of the measure, the meaning, the marring, the making, and the marks of true manhood, in discourses that deserve a larger audience than the Men's Club of his church who first heard them; for, as Dr. Ira Landrith says in the foreword of the book: "These are some of the things for which

the modern men's movement in and among the churches stands". This manly preacher, no less than Robert Speer, has sounded forth to the men of America a ringing call to the making of manhood through faith in the Christ, the Man of Galilee.

Normal Evangelism. By Rev. O. O. Green. New York. 1910. Fleming H. Revell Company. $1.25 net.

This admirable book is to appear in a second edition. The first edition of 1,000 copies seems insufficient to meet the demand.

The Creed of Creeds. A Series of Brief Expositions of the Apostles' Creed. By F. B. Meyer. New York. Fleming H. Revell Company. $1.00 net.

In the well-known author's best style and breadth of spirit. He admits, of course, that the so-called "Apostles' Creed" cannot be credited to the Apostolic age, as there is no trustworthy trace of any definite summaries of Christian belief till the age Irenæus and Tertullian. But it has always captivated the Christian imagination and heart, because of its simplicity, brevity and freedom from elaborate theological phraseology, and for this reason, as well as because he thinks more Christians of all churches and sects could unite in reciting it than any other statement of Christianity in existence, the author ventures to term it and treat it as "the creed of creeds". Taking up its several clauses, he tests and interprets them in the light of nature and the revealing light of Scripture, and shows that the whole stands forth as the expression of the highest Christian consciousness and faith.

Gates and Keys to Bible Books—Kings and Chronicles. By Rev. Leonidas Robinson. Shelbyville, Ky. 1910. Robinson and Son. Pages 32. Paper.

The Eternal Purpose. By Rev. Robert V. Miller. Charles C. Cook. New York. 1911. Paper. Pages 31. 10 cents.

A scheme of history and prophecy, wherein the two are shown as balancing each other in corresponding stages.

The Devil's Mission of Amusement. A Protest. By Archibald C. Brown. New York. Charles C. Cook. Pamphlet. Pages 30. 3 cents.

The Imminency of the Rapture. An essay by Edward G. Rowland. Printing department of Berea College, Berea, Ky. 1910. 32 pages.

The imminency is evidenced by the fact that man has nearly exhausted both the opportunities for improvement and the means for deepening his sin. The time is ripe for a new "age".

Stories—Short and Sweet. By H. M. Wharton.

The charming booklet, "Stories—Short and Sweet", which our dear friend, Marvin Wharton, the pastor-evangelist, sent forth on its mission of light some months ago has doubtless been enjoyed by his hosts of friends everywhere as by this reviewer. One that has known him and heard him preach can almost see his winning smile or his tear-wet face and hear his tender and musical voice as he reads these characteristic and inimitable "stories". One wonders if it isn't time for him to get out a new edition "revised and enlarged".

G. B. E.

II. PHILOSOPHICAL AND APOLOGETIC.

A Pluralistic Universe: Hibbert Lectures at Manchester College on the Present Situation in Philosophy. By William James. Longmans, Green & Company. New York. 1909. Pages 410. $1.50; postage 14 cents.

The reviewer heard these lectures in Oxford in the spring of 1908. It was true then, as a part of their impression, as the author says in his last lecture he fears will be true in the reading that they seemed "rambling and inconclusive enough". He meant only that they should be suggestive. With keen analysis and a good deal of sarcasm he attacks the age-long demand for a principle of unity in explaining the universe and claims that for the sake of this unity the philosophers have thinned down the intellectual apprehension until it really

includes but little of the empirical knowledge of the nature of concrete being.

Dr. James then pled for a pragmatic view of the universe, since we find plurality and not unity in the actual experiences of life why be enslaved to a demand for a unifying principle that has never worked and that cannot work so long as men rely on their experiences and not on mere metaphysics? After showing the current types of philosophising, the author shows the principles and the weakness of monistic idealism and denies that the idealistic "absolute" of Hegel is "God". Fascinating outlines are given of the personality and teaching of Fechner and Bergson, who prepared the way for the Pragmatic, or Humanistic, assault on the monistic philosophy.

Dr. James does not give us any outline of his pluralistic philosophy but only pleads for a recognition of the principle and argues that it is more rational than the Monistic principle. What is the nature of this pluralism or what system is to be found in it he does not undertake to define. Indeed it would seem that one must remain agnostic as to these things.

He does insist that the God of our world must be finite, in a certain sense concrete. He is not omnisciently coconscious with us, nor necessarily immediately related to us. With much of the world's experience its God is only relatively related. It is for human spirit to develop into direct relations with God. If our God is finite and relative, there will then be other gods. Perhaps so. But since the term polytheism is not in good repute in either philosophical or religious thought we will discard that term. It does not seem, however, that the author will give us any hope of discarding the idea. He seems to hold to but one (finite) God for our world but other gods for other sections of the pluralistic universe. Whether there might be ultimately one supreme God for all these plural gods we are not informed in these lectures. In the spoken lectures it was intimated that this might be true, but in the very nature of the case it is quite beyond our present ken.

With all their brilliance these lectures only add to the feel-

ing that so far from being a philosophy Pragmatism is essentially a repudiation of philosophy, and a call for a suspended and vague confidence in an empirically attested world which remains unexplained. W. O. Carver.

The Right to Believe. By Eleanor Harris Rowland, Ph.D., Associate Professor of Philosophy and Psychology in Mount Holyoke College. Boston and New York. 1909. Houghton Mifflin & Company. xv+202 pages. $1.25 net.

There are all sorts of apologetics now-a-days. There is too little of the sort in this book. To the plain, practical, human problem of religion as it arises in the mind of the man or woman who wants religion and is not sure of his right to have it in our modern world this author brings a very practical, plain and human answer for the questions the mind proposes to the heart. In the face of modern skepticism, with a familiar acquaintance with the claims of learning, this book tells the religious heart that it not only may but must have faith, that it has a right to believe in God and in Jesus Christ, that the problem of evil is the heart's own problem and cannot be brought forward as an indictment against the goodness of God; and that the prayer way to God is not blocked by any rational thought of Him or any practical understanding of ourselves.

All the way, the appeal is to the man who wants to be religious. If one wants to run away from God he will not listen to this voice calling him to God. If one does want God this guide will help see the God who is not very far away.

W. O. Carver.

Plain Answers to Religious Questions Modern Men are Asking. By Samuel Charles Black, D.D., Presbyterian Pastor and Instructor in Hebrew, Boulder, Colo. Introduction by Howard Agnew Johnston, D.D. Philadelphia. 1910. The Westminster Press. Pages 203. 75 cents; postage 8 cents.

For the most part this work deals with questions that are practical rather than critical and from the viewpoint of the evangelist rather than of the scholar. It must be added that

in this case the evangelist is evidently scholarly. Critical questions come to the front in chapter III, "How can I know that the Bible is the Word of God?" Chapter V, "Can I not be a Christian without believing that Christ is the Son of God"; and chapter VI, "What are the proofs for the resurrection of Jesus?" But the answers are popular rather than critical. The work is a useful one for personal work and for suggestion as to treatment in popular address. There is sometimes confusion of thought, e. g., concerning "the Unpardonable Sin" and as to the church membership of Jesus in the discussion of the question, "Is it Necessary to Belong to the Church to be Saved?" Usually, however, the thinking is clear and the statement forceful. W. O. Carver.

Religious Certainty. By Frances J. McConnell, President De-Pauw University. 1910. Eaton and Mains, Jennings and Graham. Pages 222. $1.00

A vigorous practical apologetic; a common sense appeal for a life of faith. Such is this work. But that the author would probably resent it, one would say that this is the pragmatic apologetic for Christianity. He contends against the pragmatist and repudiates Pragmatism. Yet the work is essentially pragmatic in its method and in its material. Pragmatism, however, holds the agnostic attitude toward reality and this work undertakes by the pragmatic method to lead to Christian certainty in all essential matters. The argument is clear and strong and is enlivened and enriched with a quite remarkable wealth of pertinent and convincing illustration. The plain man who takes things as they are and seeks to make of life and the world what it ought to be will find this book useful. If the paradox may be pardoned, we have here the philosophy of Christianity for the man who is not a philosopher. And let us add the philosopher who thinks Christianity not tenable with his philosophy will be convicted of folly and sin against his soul if he will read honestly what is here written down, with cogent, common sense reasoning. W. O. Carver.

The Basal Beliefs of Christianity. By James H. Snowden, D.D., LL.D., author of "Scenes and Sayings in the Life of Christ", "The World a Spiritual System", etc. New York. 1910. The Macmillan Company. xi+252 pages. $1.50 net.

This work is written for the Sunday school teachers, Christian workers and other lay readers, and is intended to be popular in form, although scientific in matter. In thirty short chapters, carefully analyzed, the main doctrines are presented with a lucid style, a good degree of completeness, and a recognition of difficulties that will naturally arise in a thoughtful mind. The position is that of a modern scientific mind holding still to the transcendent power and activity of the immanent God working redemptively in history through Jesus the divine Christ. The doctrine concerning the Bible is presented with too great emphasis on the human element and with a confused idea of the principle of progress in revelation. So of the miracle, the form of statement goes too far in the effort at removing the difficulty of the miracle for current thought. In the main the book is very acceptable and will clarify the thinking of its readers in the matters of Christian belief.

W. O. Carver.

Man's Partnership With Divine Providence. By John Telford, B.A. Jennings and Graham, Cincinnati. Eaton and Mains, New York.

God's sovereignty and man's free agency are separately and conjointly themes of both philosophical and practical interest.

The chief sources from which Mr. Telford draws the material for his comprehensive and suggestive treatise of 346 pages are Nature, the Bible, History and Human Experience. God is supreme, yet man is an intelligent being created in the image of God, hence the Creator and the creature are to co-operate in matters of racial welfare.

The Bible is a book of Providence, since it was providentially given and records the providential unfolding of superhuman plans. The working out of God's great purpose concerning man may be seen not only in the one true religion,

Christianity, but also in the various earnest efforts of great founders of the many ethnic religions. The God of the Bible is the God of Providence in its universal and perennial sweep. Man is the chief agent in the execution of God's plans, and his greatest honor is found in hearty and humble co-operation with the personal God and the forces of nature. God's hand is manifest in the rise, progress, decline and fall of nations, whether they serve Him or reject Him. He keeps His eye and hand upon the chess-board of the nations and determines every movement in His own gracious and mighty way without infringing upon man's moral prerogatives.

In the extensive and ever-enlarging fields of racial life, God's will is being carried out, so that all history is but a record of His Providence, which combines but not annihilates the providence of man. In the highways of church history and missionary service the ways of God are in an especial manner made known to the minds of earnest men.

The individual life is the garden spot where the seeds of Providence bring forth a rich harvest near at hand and easily discernible by the eye of faith. Thus the books of nature, of the race, of the nation, of the church and of the individual are all pamphlets on the Providence of God. God works through general laws and special events. His method is adapted to the nature of the agent involved in the realization of His purpose. He regards both physical and psychic laws. He does not treat mind exactly as He treats matter. Through the law of the Spirit man is to be as obedient to God as the spheres are to the law of gravity. The problems of sin and suffering cannot be fully solved with man's limited reason amid earth's dim shadows, yet the doctrine of a Biblical Providence can alone throw sufficient light upon them to enable us quietly and patiently to suffer and grow strong. The ethical and religious value of suffering are worthy of general and profound consideration. Many of the grounds for criticising the Providence of God are really due to the sins and failures of man in his partnership with God.

Perhaps half of the book consists of well-selected quota-

tions from leading historians, philosophers, scientists and theologians. The author expresses himself in clear, vigorous English, and, in this volume, gives to the world a valuable treatise on a vital subject with flash lights from many points of view and with emphasis on the true Bible doctrine of divine Providence. BYRON H. DEMENT.

The Moral Life: A Study in Genetic Ethics. By Arthur Ernest Davies, Ph.D., Professor of Philosophy in the Ohio State University. Review Publishing Co., Baltimore. 1909. Pages 179.

This is the first volume of the "Library of Genetic Science and Philosophy", instituted by the editors of the Psychological Review and intended to include such acceptable essays as are too long to be included in their Monograph Series.

By the genetic method, which the author seeks to follow, is meant "the quest for the constant conditions under which, in the empirical world, specific results are known to occur". It is not a search for absolute beginning. "There is no material for ethics, genetic or other, except in an already morally organized community," or, it is an attempt to determine "what are the factors which constitute a moral situation moral". On the execution of this task the author has written a very interesting, and, in some respects, illuminating book; and, when not illuminating, he is always vigorous. It is not the fashion in the review of scientific and philosophical books to place emphasis on style, but in this case it should be said the style is almost a model for philosophical writing, midway between the ostentatious display of learning by the use of abstract terminology and the condescending simplification which discredits the intelligence of the reader.

Especially interesting and important are the chapters on "The Moral Ideal", "Motive", and "Moral Freedom". The ideal is the construction of the imagination. Ideal developments in general are possible and demanded only "when empirically given data are no longer adequate or available for the purposes of life". The moral ideal is built up in the effort to solve moral situations which are problematical, in which

the customary standards and reactions are inadequate. He defines the ideal, therefore, as "any content of experience which serves as a means for the growth of experience at the same time that it determines the direction in which growth takes place". Motive, the discussion of which constitutes a very considerable portion of the book and, perhaps, its most distinctive feature, he defines accordingly as "the moral ideal functioning in human life for its complete moralization". At first it functions as the memory *image* of the end required of the individual by society; with the advance of intelligence it becomes the *idea* constructed by the imagination out of the elements of past experience, and may be a variation from the socially accepted ideal as embodied in institutions. It is by means of these variations that society progresses in its moral standards.

As the motive develops from the memory image to the individually constructed idea of the end, the individual attains to moral freedom. Freedom is not absolutely unconditioned, unregulated; but is personal. The individual personality as organized in the social progress "has the consciousness of ability to effect results which are of social consequence". The author very acutely remarks that, if in the decision of the will it is not the motive which is chosen but the free choice of the motive, which is the antecedent of moral behavior, "this seems only a rather shame-faced way of saying that motives have nothing at all to do with the matter". While he has, of course, not solved the age-old problem of freedom, he has helped to glorify the theory that moral freedom lies midway between the two extremes—mechanically caused action, on the one hand, and absolutely unconditioned, incalculable and inexplicable action, on the other.

This discussion, however, though interesting and illuminating, has certain manifest faults. One is the labored and finally unsuccessful attempt to establish a clear line of demarcation between the provinces of sociology and ethics. He vigorously resists and one might say resents the claims of the sociologists, especially as represented by Small, that ethics must

be included as a department of sociology. In resisting this absorption, he limits the province of sociology to the consideration of the *structure* of society. But if sociology be concerned with the social *process*, or with the evolution of the social structure, the genesis of social forms, then his own method is a conclusive demonstration that ethics must be included within it. Simmel, who has insisted above all others that sociology is properly limited to the study of social forms, maintains that the subject matter of ethics should be divided between the sciences of sociology and psychology. But why should the author so seriously concern himself about this question of delimitation? There is some confusion of boundaries, unquestionably. It is the inevitable result of our rapidly expanding knowledge. Let each one contribute what he can, and cease to concern himself as to whether his contribution is to receive its final classification under the head of sociology, psychology or ethics.

But one other defect must be noted. The author introduces much confusion into his discussion by the antithesis which he sets up between personality, as the embodiment or organization of that which one has in common with others, and individuality, as that which differentiates one from the common life. Such an antithesis it is quite impossible to maintain with any consistency, as is clear from his definition of personality. "To be a person means that the larger life, the common, shared life of the group, comes to a particular expression in each of its members in such a way that the originality of the expression does not subvert, but conserves the fundamental and primary meaning of the constitution which confers the rights, and sets the limits of personal activity." Is not individuality included as an element of personality in this definition? Contrasted with personality as here defined, individuality has no meaning; unless we should understand by a person a single member of the social body which conforms to the common or general type, and by an individual a single member of the group which did not conform. But this cannot be the author's meaning; because he

speaks of the personal and the individual as different aspects of the constitution of the single member of the group. The distinction, as drawn, is a most confusing one. What he has in mind is the distinction between that which is generic and that which is specific in personality.

C. S. GARDNER.

An Introduction to Protestant Dogmatics. By Dr. P. Lobstein, Professor of Theology in the University of Strassburg. Translated from the original French edition by A. M. Smith, D.D., University of Chicago. Chicago. The University of Chicago Press. $1.62 net.

The translator of this able volume states in his preface his belief that Dr. Lobstein has made a valuable contribution toward the removal of the misunderstanding between the traditional churchman and the scientific theologian who differ more in method of treatment than in the essentials of Christian truth.

The traditional conception of dogma is subjected to a close scrutiny which by philosophical analysis, differentiates dogma from popular preaching and from moral and practical decisions; by psychological analysis, shows the development of religious sentiments into a collective compactness and supreme authority; and, by historical analysis, indicates how the Christian faith chrystalized into a dogma which is "obligatory belief decreed by an infallible Church and sanctioned by an absolute State".

But the traditional idea of dogma is in direct contradiction to the religious principle of Protestantism as shown in the Protestant idea of faith, the Church and seat of religious authority. The development of doctrine and its scientific statement becomes necessary for the spiritual welfare of the Church, for the practical ministry of the pastor, and for the settlement of doctrinal and ecclesiastical disputes. Thus it was inevitable that Protestantism should have a dogma which is the scientific expression of the Protestant Church at a given time. This conception of dogma gives intelligent solidity to doctrine, and permits a vital and progressive flexi-

bility and adaptation to the scientific formulation of faith in successive generations.

The Gospel is both the source and object of the systematic exposition of the Protestant faith. As a science Dogmatics contributes to the edification of the Church not by presenting to it a rigid and unalterable creed imposed by an external and legal authority but by formulating for it a scientific expression of "the religious content of the Christian consciousness, the child of the Gospel".

The source of Protestant Dogmatics is not subjective experience independent of revelation and segregated from the social consciousness of the Protestant community. To be the source of Dogmatics faith must assimilate the essence of the Gospel and draw "its nourishment and substance from the rich soil of the evangelical revelation". The author considers the name of dogmatics as equivalent to authority in matters of faith. He eliminates the legal authority of the confessions of faith issued by the churches in various ages, and reflecting the conflicts and agreements of the time wherein they had their origin, and withal needing revision as the historic order changes. He also rejects the legal authority of the Holy Scriptures which are an indispensable but not a verbally inerrant record of the Gospel. The true norm or authority is therefore not the Bible as a book but Jesus Christ as Saviour and Lord. The authority is not external and legal but internal and spiritual. "The religious authority of Jesus is limited to the spiritual experiences which He would communicate to the consciousness of His followers."

The author thinks it would be a reflection on Jesus to assert that he believed in the "historical reality of the traditional figures of Adam and Eve, of Abraham and Isaac, of Jacob and his sons". It was not the mission of Jesus to explain the origin of the Old Testament Scriptures nor to advance any theory of inspiration, but to reveal God's love and to save men from their sins, and to impart to them a new life and to work in them a spiritual transformation. To establish a dogma is more than to gather a vast number of proof

texts; more than to collect the teaching of the Apostles, using as they did language more readily understood by ancient Judaism than by modern Christianity; more than an aggregation of symbols of thought or even Apostolic interpretation of the Old Testament and of the mission of Jesus Christ. To establish a dogma is to show that it is "the authentic translation of the experience of Jesus".

While the methods of Protestant Dogmatics is historical it is also psychological and experimental. "The experience which the dogmatician attempts to analyse and translate is the collective experience of the Christian community, the experience of which the consciousness of Jesus is at once the source, the material and the norm." Protestant Dogmatics is therefore "the scientific expression of the experiences accessible to Protestant consciousness". The author contends that "religious experience, determined by the Gospel, is an experience *sui generis,* inaccessible to the natural faculties and produced by a Divine factor of a different order from that of the theoretical concepts which depend upon philosophy".

Christian Dogmatics presupposes a new birth, or inner life derived from Christ and maintained by faith in the ever Living One. The highest and most authoritative proof of the Christian faith is not verbal and theoretical but personal and experiential. Dogmatics has little convincing power with a stranger to Christian experiences. Dr. Lobstein gives a brief and discriminating history of the principal methods of dogmatic classification adopted in the Protestant Church in the progress of its history, and then attempts a positive solution by advocating the Christocentric classification as the logical result of the Protestant principle of the supremacy of Christ and the believer's personal and intimate union with his Saviour and Lord.

"The proper object and the substance of Protestant Dogmatics is the fact of salvation through Jesus Christ: that central truth is the real good in the organism of theological thought, the essential thing, the only necessary thing."

The doctrines of Salvation, of God, of Creation, of Provi-

dence, of Anthropology, of Christian Experience, of Eschatology, which is the completion of redemptive processes, are all made to center in Jesus Christ, who is the perfect embodiment of all excellencies and the source of all data for the formulation of Protestant Dogmatics.

For depth and vigor of thought, for strength and perspicuity of expression, Dr. Lobstein stands high in the scale of authorship. Though a staunch advocate of the new theology and the Higher Criticism, he considers the kernel of revelation full of fatness still, and the reality of Christian experience as priceless as ever.

BYRON H. DEMENT.

Kant and His Philosophical Revolution. By R. M. Wenley, Professor of Philosophy in the University of Michigan. New York. 1910. Charles Scribner's Sons. xi+302 pages. $1.25.

To select Kant as one of "the world's epoch makers" needs no explanation. Every informed man knows that Kant made an epoch in philosophy and that from his day unto this we rejoice in his revolutionary contribution to thought and labor under the limitations of his method. Aside from the interest in him as an epoch maker there is peculiar fitness in a present day study of Kant. It is a matter of first importance that current thought shall evaluate Kant if it is to free itself for a new constructive period in philosophy. The subjectivity of Kant has been a vicious element in most of the thinking since his day, even when it has been contributing very greatly to advance in scientific thought.

Professor Wenley has proceeded in a thoroughly scientific way to an estimation of Kant. He gives a full discussion of his environment, his development, his system, his influence on subsequent thought. It is a good volume for any student of philosophy.

W. O. CARVER.

A Beginner's History of Philosophy. By Herbert Ernest Cushman, A.M., Ph.D., Professor of Philosophy in Tufts College. Vol. I. Ancient and Mediæval Philosophy. Boston. 1910. Houghton Mifflin Company. xxi+406 pages.

It is good to see a new interest in the histoy of philosophy. This is essential for any recovery of philosophy from the chaotic condition in which it has been for half a century. A little while ago we had Alexander's splendid volume. This work, of which we have the first volume, is intended for the college student; and careful analysis, specific definition, memory helps and painstaking care for clear statement mark its adaptation to such readers. At the same time the author introduces suggestions and intimations from the sphere of thinking more mature than that of the college student. While there is an advantage in the application of strictly modern terminology to the thinking of the ancients, as is done here, it is a serious question whether this will not mislead the student into supposing that the thought forms of earlier times were more similar to our own than the facts warrant. An elaborate syllabus and a full index are useful additions to the volume.

W. O. Carver.

The Signs of the Times. By I. M. Haldeman, D.D., pastor First Baptist church, New York city. New York. 1911. Charles C. Cook. Pages 455. $1.50 net.

Five of the fifteen chapters in this volume have previously been published as pamphlets and noted in this Quarterly. The volume considers many fads and phases of current religious life and activity. With his characteristic vehemence, dogmatic manner and finality of interpretation, Dr. Haldeman exposes Romanism, Emmanuelism, Socialism, Christian Science and other "isms" and discusses Zionism, the Faith, etc. It is all from the pessimistic standpoint of the premillinarian prophet whose eschatology looks to the triumph of wickedness in this age and finds its optimism in the triumph of Christ over the age in His second coming in the power of wrathful judgment. All the "signs of the times" point to the imminence of "the Rapture" and send the rays of hope to toilers in the gloom of this decadent eventide of the age of human pride and iniquity.

There is fiery eloquence, earnest exhortation and violent

denunciation that mark the prophetic fervor of one with the conviction of speaking finalities. The expositions of Scripture are often fanciful, frequently forced and shift from extreme literalism to extreme symbolism with a facility that is bewildering to a plain mind. W. O. Carver.

Wie Werden Wir der Christlichen Wahrheit gewiss? Von Prof. D. L. Ihmels. Leipzig. Deichert'sche Buchl. 1910. Pages 41. 60 pf.

This address on Christian certitude has reached a second edition, and justly so. It is a clear, popular presentation of the thought that Christian certainty comes by way of experience of communion with God, helped by Scripture. It is also pointed out that many views that pass for scientific are only *Weltanschauungen,* world-views, which are determined by other than scientific considerations, and have no claim to the title of scientific.

The Facts of Faith. By Charles Edward Smith, D.D. Boston. 1910. Sherman, French & Company. Pages 98. 80 cents net.

A brief, vigorous summarized argument for the orthodox beliefs of Christianity, and refutation of many of the claims of modern critics. There are several chapters dealing with essential features of Christianity. Each paragraph is introduced by the phrase "*It is a fact that*". Arguments are used and citations from an extensive and varied literature. The "facts" are some times only opinions but the work will be found strong and useful as a summary of the argument for the orthodox faith.

From Talk to Text. By Addison Ballard, D.D. Boston. 1911. Sherman, French & Company. Pages 200. $1.00 net.

A series of brief striking stories, illustrations and arguments interpretative as demonstrative of Christian teachings and defending Christian faith. They are bright, fresh and suggestive. Some chapters deal with more profound and critical questions, such as "Comparative Religions", "Miracles", "The Resurrection".

Writing on the Clouds. By Arthur Newman. Boston. 1910. Sherman, French & Company. Pages 90. 90 cents net.

The title is taken from the first of the thirteen chapters which are brief, fresh, original and delightful sketches, stories and expositions calculated to inspire to Christian activity, calm doubts of Christian faith, encourage despondent souls.

The reader feels that the author "sincerely and out of a full heart" tells what great things he has found to help in God's word, and in the gospel of Jesus Christ our Lord, and will often pause to thank him for the telling.

The Authority and Person of Our Lord. By John A. Hutton, M.A. New York. 1910. Fleming H. Revell Company. Pages 111. 50 cents net.

In the very extensive apologetic literature of our day nothing is more vital, vigorous and convincing than this little volume which contains two lectures given at Northfield on "The Voice of the New Testament Concerning the Person of Our Lord", and an "introduction" chapter on "The Nature of Christ's Authority". It is one of those rare works that carries the magnetism of great personal conviction and profound personal experience into print. It arrests attention with the fresh and vigorous thought, it holds attention with its clear, forceful style and it somehow brings the authoritative Christ face to face with the reader, and a reverent adoration fills the soul.

The Coming Creed. By Parley Paul Womer. Boston. 1911. Sherman, French & Company. Pages 88. 80 cents net.

The author pleads for the "absolute surrender" of the "dogmatic ideal as a basis of church life". He is sure that such an abandonment of dogmatic creeds is already far on the way and that the movement for Christian unity will succeed along the lines of a creed that is distinguished by "emphasis upon unity of spirit rather than intellectual statement or form". So think many. It is very easy to go beyond reason in cherishing a sentimental hope. Men will not reach a worthy union in Christ by ceasing to define the objects of their faith. Christianity must have some form and the ideal form which con-

tributes to the complete realization of the kingdom cannot be wholly a matter of indifference. The author's distinction between a church and a sect is very suggestive. The proposed creed is in the main very worthy and very acceptable, only that it avoids telling the truth about man's sin and generalizes the function of Christ until it is hardly workable. The creed of Christianity must ever be a creed of conquest and not merely a formula of faith. The work is worthy of careful study and will repay it well in thoughtful, independent readers.

Behind the World and Beyond. By Henry A. Stimson, minister of the Manhattan Congregational church. New York city. 1910. Eaton and Mains, Jennings and Graham. xvi+291 pages. $1.25 net.

Here are twenty-five sermons that may well serve as a model for such as would learn how to preach the essential doctrines of Christianity in an age of questioning. The author says his sermons are not apologetic. In the narrow sense they are not, but in the truest sense they are apologetic. They belong to that growing evangelistic apologetic which is the only sort in which one ought ordinarily to engage. We need apologists of the chair, but far more we need apologists in the pulpit, who can lead men out of the wilderness of uncertainty in which so many are lost. The preacher must have his note of certainty and authority, his note of sympathy and understanding, his call of God in Christ. These sermons are evangelical but not dogmatic, modern but also timeless in the truths they present. It is a good volume for the preacher who wants to make the eternal Gospel full of power.

Der Religiöse Wahrheitsbegriff in der Philosophie Rudolph Euckens. Von Lic. Karl Bornhausen. Göttingen. 1910. Vandenhoeck & Ruprecht. From Lemcke & Buechner. New York. Pages 90. Paper. 1 M. 60.

A brief critical discussion of the subject with full use of literature representing current views on the truth content of religion and philosophy. Eucken is one of the most influential thinkers of our time. The author thinks that Eucken has

gone so far in making religion philosophical as to do violence to the essentially Christian ethical principles in the Atonement and personal experience in forgiveness, and so in the essentially Christian principles of life.

Urchristliche Apologie. Die Älteste Auferstehungkontroverse. Von W. Baldensperger, Professor an der Universität Giessen. Strassburg. 1910. J. H. Ed. Heitz.

A significant address vigorously setting forth the initial struggles of Christianity for a place in the world while antagonized by Jewish and heathen thought. In the first period the Personality of Jesus, His resurrection and His church were antagonized on much the same grounds as now, and the victory then has great value for the present crisis. Notes give citations from various sources.

III. RELIGIONS AND MISSIONS.

The Land of the White Helmet: Lights and Shadows Across Africa. By Edgar Allen Forbes. New York. 1910. Fleming H. Revell Cmpany. Pages 356. $1.50 net.

Mr. Forbes is peculiarly gifted in the two qualities requisite for a writer of travel stories: he sees accurately the more important things and he so sets them down as to make you see them. But he is far more than a merely descriptive writer taking his reader on a holiday jaunt. He is a keen student of world affairs and while he constantly jostles you with a sly humor and amuses you with moving pictures of life's pageant in the Dark Continent, he interprets for you the political schemes, social principles and moral tendencies that are at work. He traveled in French Africa and he undertakes to tell of what he saw and what he learned about it. But no part of a continent can be known without some knowledge of all of it. The position of the French cannot be understood in Africa apart from the possessions of the other powers. All this Mr. Forbes knows and he has made splendid preparation for his task. He writes with an easy indifference to the

demands of elegance of style but always with the readiest facility for putting effectively his thought and his picture. He is the reporter and is not even afraid of a slang phrase if it will make more vital the idea.

than rewarded". When an author works in that spirit the

A most entertaining and instructive volume is the outcome and with it the managing editor of *The World's Work* will add a host of new friends to those who already knew somewhat of his powers of insight and description. It is not a missionary volume but sounds the ethical note at every turn and does fitting honor to the missionaries.

W. O. Carver.

Persia and its People. By Ella C. Sykes, author of "Through Persia on a Side-saddle". With twenty illustrations. New York. 1910. The Macmillan Company. xi+356 pages. $2.50 net.

The author has made two trips to—and through—Persia, occupying some three years. She has read to good purpose the best works on Persia. She has had extensive personal intercourse with notable men intimately acquainted with the country. Best of all she has a genuine enthusiasm for Persia and for the story she has to tell of it. When you read the book you enter into fullest sympathy with the statement in the preface: "If the public finds half as much pleasure in reader is sure to sit at a feast.

A good survey of the history, the topography, the ethnography help to get a setting for the more personal and vital reading my book as I have had in writing it I shall be more features of the work. There are descriptions of all sorts and classes of the people, their occupations, pastimes and pleasures; their religions, morals and immoralities; their education, culture and ignorance; their foibles, follies and filth. We have accounts of travel and pictures of scenery. All in all it is a book to delight in and learn from. W. O. Carver.

Les Religions Orientales dans le Paganisme Romain. Conferences faites au Collège de France par Franz Cumont. Deuxième Édition revue. Paris. Ernest Leroux, Éditeur. 1909.

Cumont was already well known in the study of oriental religions in the Roman world. His two works on the religion of Mithra are specially noteworthy. The present work consists of a series of lectures delivered in 1905 before the College of France, and soon afterwards further developed on the Hibbert Foundation. In the book they retain something of the popular lecture form. The author's aim was to produce a fairly complete and adequate view of the oriental religions in the midst of the old Roman paganism of the western world. His conception of the importance of the subject is seen in the statement that "the propagation of the oriental cults is, with the development of Neoplatonism, the capital fact of the moral history of the pagan empire" (VIII). This religious influence, it is claimed, is but one phase of the much wider influence of the Orient on the culture of the Roman empire, for "in this regard the history of the empire during the first three centuries of our era can be summed up as a 'pacific penetration' of the Occident by the Orient" p. 4. The Orient affected profoundly the political ideals and institutions of the empire, its law and science, its literature and its art, architecture and industry. "It appears manifest to-day that Rome gave nothing or almost nothing to the Orientals but on the contrary received much from them" p. 11. Indeed, the author is inclined to deny to the Romans any originality or independence in the field of culture, admitting only the power of assimilation and development.

The history of religion under the empire was developed, it is claimed, along similar lines. The Romans were from the earliest times a religious people. Every detail of private and public life was more or less regulated under religious ceremonies and ideals. But it was a cold, formal, ceremonial, unemotional religion. It ministered little warmth or hope to its devotees. Moreover, a widespread skepticism had deeply affected the West. These are the conditions which made possible the rapid introduction of the warmer, more emotional and hopeful oriental cults. These religions were international and consequently personal, reaching the individual rather than the

community. They "better satisfied primarily the senses and the feelings, in the second place the intelligence and finally the conscience" p. 43. Their introduction was neither a mark nor a cause of decay as is so often affirmed. It cannot be denied that society was decaying, becoming grosser, more superstitious and barbarous. But "if the triumph of the oriental cults takes sometimes the appearances of a reversion to savagery, in reality, in the evolution of religious forms, these cults represent a type more advanced than the ancient national devotions. They are less primitive, less simple, provided, if I may so speak, with more organs than the old Greco-Italian idolatry" p. 40. It was, therefore, no accident, but the intrinsic superiority of the oriental over the Roman religions, that gave them such easy access to the western peoples, for "never did a people of such advanced culture have a religion so infantile" as the Romans, p. 48. "The worship of the gods of Rome was a civic duty, that of the foreign gods is the expression of a personal faith" p. 68.

In broad and brilliant outline the author rapidly sketches the introduction of the gods and goddesses of Asia Minor, Egypt, Syria and Persia into the western world. It is a wonderful story of missionary devotion, suffering and progress, which must touch and thrill the Christian heart, itself possessed with the missionary idea. The propaganda was carried on by merchants, soldiers, travellers, slaves and priests, and often entailed suffering and death. Often the government resisted and then surrendered. The book is fascinating, illuminating, stimulating. Nowhere else has there been such an attempt to set forth the pagan side of the religious history of the Roman empire. It is based upon the written sources, Christian and pagan, and on the inscriptions and monuments of the period. In his treatment of the sources the author admits their inadequacy. Great spaces have been filled out by the author's vivid imagination, and one cannot escape the feeling that the conclusions are sometimes too large for the premises. Surely oriental culture and religions could not have afforded so large an element in the life of the Roman empire without that fact

being discovered before this. The author admits that the Christian polemics, like Augustine in his "City of God", do not agree with him, but he holds that they got their knowledge from books and not by a study of current conditions and hence were mistaken as to the real religious conditions about them. Such a charge is hazardous, and yet too little is known of the subject treated to declare that the author is wrong. The book ought to be translated at once, for it is worthy of the most careful study by all who are interested in the history of religion. W. J. McGLOTHLIN.

The Unity of Religions. A Popular Discussion of Ancient and Modern Beliefs. Edited by J. Herman Randall, D.D., and J. Gardner Smith, M.D. New York. 1910. Thomas Y. Crowell & Co. ix+362 pages. $2.00 net.

Twenty-two lectures on various religions and aspects of religion delivered by different speakers to the Bible School of the Mount Morris Baptist Church, New York city. Of course there is no consistent viewpoint and no common method in the addresses. The speakers were sometimes advocates, sometimes having only a scholarly interest in their subjects; they were somtimes eminent authorities and sometimes relatively unknown students. With this understanding the reader will get a useful presentation of some aspects of various religions and applications of religion. The chief editor, the pastor, has reserved for himself the discussion of "The Religion of the Future". He is at pains to be very broad and general. He is sure that religion is to be one of ideals and that "as the partial and mechanical gives way to the universal and spiritual in our thought of Jesus, we shall see that he differs not in kind from other men, but only in degree". Jesus is a Teacher and inspirer. Religion will be more social but for the reason that we shall discover that only thus "can the individual life reach its highest ideal"—a sort of Buddhistic refined selfishness! W. O. CARVER.

The Task Worth While. or The Divine Philosophy of Missions. Seminary Lectures (1909-1910). By Henry Clay Mabie, formerly Corresponding Secretary of the American Baptist Foreign Mission Society; author of "In Brightest Asia", "Method in Soul-Winning", "The Meaning and Message of the Cross", "How Does the Death of Christ Save Us?", "The Divine Right of Missions", etc. Philadelphia. 1910. The Griffith & Rowland Press. xx+343 pages. $1.25 net.

Combining the title and the sub-title we may state in a sentence the main argument of this work; "The divine philosophy of missions makes this pre-eminently the task worth while". The author grounds the redemptive Gospel in the eternal love and purpose of God. The Christ is the inevitable expression of the plan of the ages and is not merely historical but cosmic. A career of universal mininstry is inevitable in a church in which resides the Spirit of Jesus Christ. In all the historic development of the Gospel campaigns "providential factors" are evident. The missionary and, indeed, Christianity as a whole, must reckon with the ethnic systems This it is eminently fitted to do and to demonstrate its own "finality in religion". The achievements of missions in modern times serve to hearten and guide the Church in the face of "modern thought" which, so far from destroying the right and duty of Christian missions, may properly be so interpreted as to give added value to the enterprise. There is a new "twentieth century fullness of times".

Besides the general discussions Dr. Mabie has also other lectures dealing with the qualifications of the missionary, the distinctive functions of home and foreign missions. Thus the lectures that proved popular and valuable when delivered in the several Baptist theological seminaries last winter are made available for the reading public. They place the great work on its proper base and interpret it with a profound insight and with genuine enthusiasm. W. O. Carver.

The Revolution in Constantinople and Turkey. A Diary. By Sir W. M. Ramsay, with episodes and photographs by Lady Ramsay. London. 1910. Hodder and Stoughton. xvi+323 pages, 10-6 net.

Dr. Ramsay is peculiarly well equipped by long first-hand acquaintance with Turkish affairs, by keen insight, by familiarity with Turkish languages, to interpret the remarkably significant movements in the Turkish empire within the last three years.

Upon learning of the impending effort to effect a change in reform government in the spring of 1909, Sir William, together with Lady Ramsay and their daughter, cut short other plans and engagements and hastened to Constantinople so that they might be on the ground and study the progress of affairs. Sir William kept an elaborate diary in which he set down events, conversations and impressions as they transpired. He included also interpretations of events, both his own and those of others, rumors, predictions, suspicions, etc., whenever they seemed to his informed mind to have value in the ultimate understanding of the new era in Turkey.

These items he has given us in this volume, with only such modifications and notes as are needful to prevent a wrong impression or a false conclusion in the light of the issue of the struggle. Certain descriptions and some other matters of interest are from the pen of Lady Ramsay, who has also enriched the volume with nearly three dozen splendid photograph plates.

Throughout Sir William had an eye to the political relations of England and Germany with the Turks and in their wider relations to world politics. The work moves leisurely and deliberately and gives one the benefit of reflections on the recent history of the empire and some worthy estimate of the forces making the future of this people. It is a notable volume for students of Turkey and of European politics.

W. O. Carver.

The Old Testament Among the Semitic Religions. By George Ricker Berry, Ph.D., D.D., Professor of Semitic Languages, Colgate University. Philadelphia. 1910. The Griffith & Rowland Press. Pages 215. Price $1.00 net.

"What features of the religious teachings, or theology, of the Old Testament are to be considered common to the He-

brews and other nation or nations, and what features are distinctive?" This is the question which Dr. Berry tries to answer in his valuable monograph. The author thinks that the influence of Egypt upon the Hebrew religion was comparatively slight; and he feels at liberty to ignore any possible influence of the Persian religion upon the Old Testament. He institutes a comparison between the Old Testament and the other Semitic religions.

Dr. Berry's discussion is modern, sane and scholarly. He calls frequent attention to the extravagant claims of the Pan-Babylonian school, and appeals to the known facts as a check upon radical criticism. He is perfectly fair and open-minded. His mode of approach must commend itself to students who use the inductive method. All the known facts concerning the Semitic religions are taken into account and used in this comparison. At no point does the Old Testament religion appear as inferior to the religions of Babylonia, Egypt, Syria, Phœnicia and Arabia. Dr. Berry is careful to maintain the distinction between the Old Testament religion as taught by the organs of revelation, whether patriarch, prophet, priest, psalmist or sage, and the notions and superstitions prevalent among the people at different periods. He does not hold the Old Testament religion responsible for what it uniformly condemns. He recognizes progress from lower to higher within the Old Testament itself. Apart from a few details that go to make up the personal equation, we rejoice to find ourselves in hearty accord with the author's conclusions; and his method of treatment is admirable.

After a comprehensive comparison of the Old Testament with the religions of the adjacent peoples Professor Berry groups the points of comparison under three heads: (1) features in whch there is substantial identity, as in the teaching concerning sacrifice, sin, and the future life; (2) features in which the contrast is especially marked, as in the teachings concerning the divine unity and spirituality, the ethical completeness of Jehovah, the conception of salvation apart from sacrifice or incantation, and the doctrine of the Messiah; (3)

features in which there are marked resemblances but with differences of great significance, as in the teachings concerning the divine attributes whether metaphysical or moral. Even in the first group, the Old Testament religion, while gathering up into itself much that came from a common Semitic inheritance, is decidedly superior to other Semitic faiths; for the Old Testament limits the application of the sacrificial system to sins of error and human weakness, proclaims through the prophets the true nature of sin, and relates the rewards and punishments of the future to conduct and character. In the second group the Old Testament soars far above its competitors; and in the third group of features its superiority is assured.

How, then, did the Hebrews come to such exalted religious conceptions? They were inferior to the Babylonians in education, in civilization, and in material prosperity. Their Semitic neighbors were all religious, both in action and in thought. "There seems, then, to be no *human* cause for the result that is clearly evident. What could be expected from human nature at those times and under those circumstances is shown by the religions of the other Semitic nations. The marked superiority of the Old Testament teachings in reference to that which is most fundamental indicates clearly, then, that here a new cause is in operation. That cause, it seems evident, is the unique presence of God, the illumination of God-giving perception of spiritual truth, that which is usually called, and fitly, the special revelation of God."

JOHN R. SAMPEY.

The Decisive Hour of Christian Missions. By John R. Mott. New York. 1910. Student Volunteer Movement for Foreign Missions. Pages 239. Illustrations; map. $1.00.

Those who read the nine volumes reporting the Edinburgh conference of 1910 will want this book to summarize the impressions of the study of the conference. Those who do not get the time to read the full report will want to read this volume as the best substitute for such reading. It is the first

textbook of the Laymen's Movement study classes and will be wanted by the study classes of other movements. Mr. Mott is so simple, direct and calm in all his dealing with the problems of the world task of Christianity that he sometimes hardly impresses the reader with the magnitude and importance of what he is saying to him. A prepared public will find here a statesmanlike call to the best manhood of the Church of Jesus Christ. It is a call to the test that challenges the highest motives and deepest impulses of redeemed men: and it is a call with the rational hope of real success in the effort to make Christ effectively known to all mankind. Thinking business men, who are men of God, will respond to the call of the facts, arguments and appeals of this work if they will read it and ponder it. It is a work on kingdom strategy of a very high order. Every pastor should have it at once.

W. O. Carver.

The Unique Message and the Universal Mission of Christianity. By James Franklin Love, D.D. New York. 1910. Fleming H. Revell Company. Pages 256. $1.25 net.

The announced purpose of the author "is to show that the fundamental and saving doctrines of Christianity are peculiar to the Christian religion, to secure larger rights for the message which these doctrines constitute and to help fulfill the universal mission of Christianity". He has brought to his task extensive reading, not always of the later works, and serious reflection. He speaks with conviction and enthusiasm.

In Part I we find a general discussion of man and religion. The main discussion falls in Part II where the "Unique Message" is outlined under seven headings that are so incisive and suggestive as to give the author's interpretation of Christianity better than many sentences could. Here they are: "A Self-verifying Revelation from God—The Old and New Testament Scriptures"; "A Personally Revealed Deity—The Doctrine of the Incarnation"; "Deity Suffering on Behalf of Humanity—The Doctrine of the Atonement"; "The Moral Transformation of the Individual—The Doctrine of the New Birth"; "The

Moral Invigoration of the Individual—The Doctrine of the Holy Spirit"; "Immortality Demonstrated—The Resurrection of Jesus"; "A Rational Futurity—The Christian Doctrine of Heaven and Hell". It will thus be seen that we have here a work in systematic theology and also in apologetics. It may be a defect that the social aspect of Christianity and its institution for organic life find no place in the argument. No doubt the author felt that these were secondary features, growing out of those which he discusses as constituting the essential content of our religion.

The work is a profound and stimulating one and should contribute vitally to the end in view. There are some rather deplorable oversights in proof-reading, and such words as "dispensator" and "Deityhood" rather challenge the dictionary.

In general there is a little too much of the tendency to controversy and antagonism for the best effect on the average reader, and Christianity is presented too much in its exclusive characteristic. It is hardly axiomatic, to say the least, that "the peculiar merit of any religion consists in its distinctiveness" (p. 9).

For Chapter III in Part I the author had little heart and would "take time here for reference to these common elements in religions" only "to satisfy such" as make much of such matters and "to add insight to the great doctrines" which he was setting forth in the main body of his work. It is not to be wondered at that his discussion of this topic is, therefore, disappointing. It has in it so many errors and is so unscientific that it is a pity he yielded to the demands of those who might want such a discussion. It mars a good book.

W. O. Carver.

Missions and Modern Thought. By William Owen Carver, M.A., Th.D. 1910. The Macmillan Company. Pages 324. Price $1.50 net.

One is reminded by this title of *Christianity in the Modern World,* by D. S. Cairns; but in the range of topics and apologetic value the present volume is much the fuller of the two.

Indeed, we have here, to speak in military terms, a survey of the whole world-field. It is a discussion of the question of a universal religion, and frankly inquires whether Christianity is likely to become the religion of all men.

In such an inquiry there are two main lines to be pursued. One leads into a discussion of the essence of Christianity as a type of life and body of truth and of its practical results in those portions of the world where its influence is most extensive. The other line leads into a study of the non-Christian religions, their nature and claims and their practical effects in society. On such a theme an author might take the course of the special pleader, give little attention or none to the darker aspects of Christian history, and little attention or none to the nobler features of the non-Christian religions and peoples, and so make out his case for Christianity as the universal religion. Dr. Carver does nothing of the kind here; he is too well informed and too well poised for this, and he feels too keenly the gravity of his undertaking. He sees that the fate of all mankind for all time to come is involved. And yet one is pleased to note that he is not depressed by the enormity of his task. On the contrary, he carries himself with a certain ease of manner—at times almost playful—in the presence of the strongest of his opponents. The thunder of the heaviest battalions does not frighten him. Indeed he goes near with the intention of drawing their fire, and he is ready to answer shot for shot. This composure, which is a marked characteristic of the whole treatment, will do much to reassure timid readers who tremble for the Ark of God.

Enough has been said to indicate the scope and purpose of the volume. It is another of the welcome proofs that Christian men are seeing that the Christian task is the work of giving "true expression to the nature of God in relation to our race". No narrower conception of it will do for these times, and Dr. Carver has succeeded in setting forth with excellent judgment this so comprehensive program.

Edwin M. Poteat.

From Servitude to Service. American Unitarian Association. Boston. 1905. $1.10 net.

The Old South lectures on the History and Work of Southern Institutions for the Education of the Negro get what they deserve, a permanent and attractive form in this volume. Robert C. Ogden, in the introduction, indicates the spirit in which he thinks the book ought to be studied by this quotation from the late Bishop Galloway, of Mississippi: "We must insist that the Negro have equal opportunity with every American citizen to fulfill in himself the highest purpose of an all-wise and beneficent Providence". The dramatic conditions of a great political crisis and the vast military operations of the Civil War having faded into distant perspective, the sentimental and heroic situations are replaced now by obligations of simple duty and fairness to a great mass of plain and not always well-behaved people. Even descendants of abolitionists under present conditions are heard saying, "Let the Negro take care of himself. Our fathers wrought for and secured his freedom, now let him work out his own salvation—we have no further duty in the matter"!

He thinks there is a tendency both North and South to dismiss the whole question to the limbo of indifference, or leave it to the active earnestness of a small, righteous remnant.

This book, therefore, pleads for a renascence of the national conscience in respect to the Negro. One of the writers represented in its pages has well said that the Negro problem needs for its solution a triple alliance—an alliance combining the best intelligence and conscience of the South, the North and the Negro. The situation demands the truth clearly stated about Negro education—its progress and its prospects, its failures and its successes, its mistakes and the wisdom that may be harvested from them. The valuable symposium here given comes as a response to that demand. Experienced men of both races contribute these chapters—not theoretical enthusiasts, but thoughtful workers of the second generation in the field of Negro education. Enjoying the confidence of the best Negroes, trusted in the North, and now everywhere re-

spected in the South, these men may well be allowed to tell the stories of the several institutions which they represent. Their stories are worthy of credence and consideration and rightly read certainly point the pathway of duty leading to the goal of honorable peace and coöperation between the races.

GEO. B. EAGER.

Negro Life in the South. Present Conditions and Needs. By W. D. Weatherford, Ph.D. With a special chapter on the economic condition of the Negro by G. W. Dyer, Ph.D., Vanderbilt University. New York. 1910. Young Men's Christian Association Press. Pages 190. Cloth, 50 cents net.

This is a mission study textbook, produced with great care by two Southern men who feel that the "Negro problem" is pressing and depends for its solution upon the fair-minded, statesmanlike Christian college men of the country, and mainly of the South. It ought to be studied all over the country and will promote the application of Christian ethics and evangelistic purpose wherever studied. It deals with the more vital and comprehensive aspects of the Negro life in the principles of Christian statesmanship. Facts are brought forward in full array and principles for dealing with them boldly presented.

W. O. CARVER.

China and the Gospel. Illustrated Report of the China Inland Mission. 1910. Philadelphia. China Inland Mission. Pages 168, besides map and illustrations.

A detailed story of the work of this mission for the year with elaborate tables of results and of finances and showing the income from the beginning of the mission amounting to about seven million dollars. It is a full, fascinating story. There are now 933 missionaries with more than 20,000 communicants. The work is discussed as a whole and reported by provinces.

Round the World in a Hundred Days. A Visit to China's Missions. By the Rev. F. S. Webster, M.A., Rector of All Souls', Langham Place, W., one of the Keswick deputation to the missions in China. Preface by Walter B. Sloan, of the China Inland Mission. London. 1908. Robert Scott. Pages 160. 2-6 net.

A delightful little book of missionary travel. It leads via the Trans-Siberian Railway, traverses very much of China. It is told in a splendid, free style and illuminated with kodak reproductions. This Keswich missioner does not neglect his main business nor does he fail to keep an eye out for what is passing.

The Shinto Cult: A Christian Study of the Ancient Religion of Japan. By Melton S. Terry, D.D., Lecturer in Comparative Religion in Garrett Bible Institute. Cincinnati. 1910. Jennings & Graham. Pages 98.

The author holds that Shinto is not only a religion but rather emphatically the religion of the Japanese. He gives a very clear account of the system, so far as it is a system. While in one section he clearly recognizes that Confucianism and Buddhism have influenced the native faith and gives some recognition also to Animism, in the body of his discussion the author confuses Confucian and Buddhistic elements with Shinto and so presents a picture of a composite set of beliefs rather than the Shinto system. We have, however, a very vital picture of the historic faith of the Japanese people.

The Christian Movement in Japan. Eighth annual issue. Edited by D. C. Greene and E. M. Fisher. Tokyo. 1910. The Conference of Federated Missions. Pages 685.

This edition of the Missionary Annual of Japan has the unusual value of containing the principal papers and addresses before the semi-centennial conference commemorating the planting of Protestant Christianity in Japan. These papers have not been published together in any other form. No other publication gives the full survey of Christian work in Japan.

IV. BIBLICAL LITERATURE.

Commentary on the Gospel According to Matthew. By Prof. A. T. Robertson, A.M., D.D. New York. The Macmillan Company. Pages 294. Cloth, 60 cents.

This attractive volume belongs to "The Bible for Home and School" series which is under the general editorship of

Professor Shailer Matthews. This series seeks to put within the reach of preachers and Sunday school teachers the results of the best recent scholarship in compact form and in a spirit of "loyalty to the Scriptures as a foundation of Christian thought and life".

Six other volumes have already appeared, "Genesis" and "Isaiah", by Professor H. G. Mitchell and John E. McFayden, respectively; "Acts", by Professor Gilbert; "Galatians", by Professor B. W. Bacon; "Hebrews", by Professor E. J. Goospeed, and "Ephesians and Colossians" by Rev. Gross Alexander.

The comments are brief and the point scholarly and judicious. The introduction, which covers fifty pages, is a capital piece of work. Abreast of the most recent work on the sources of the Gospel, the author leaves you with the impression not that the Gospel is an uncertain mixture of uncertain sources, but a thoroughly reliable history by one who possessed full knowledge and wrote with purpose and power. Two appendices complete the book, one on "The Testament of the Twelve Patriarchs" and the other on "The Language and Style of the Gospel of Matthew", both of which show the same mastery of the material and the same good judgment as the rest of the work.

This would be an invaluable series if all the volumes should prove as accurate in scholarship, as clear in exposition, and as conservative in conviction as this. J. H. Farmer.

Some Elements of the Religious Teaching of Jesus According to the Synoptic Gospels. Being the Jowett Lectures for 1910. By C. G. Montefiore. Macmillan Company. New York and London. 1910. Pages 171. Price 75 cents.

The author is one of the foremost modern Jewish philanthropists and leaders. He is quite aware of the fact that much of the importance of his discussion is due to his standpoint. It is a tragedy that a modern Jew comes to the study of the teachings of the greatest Jew of all time, to say no more, as a stranger and an outsider. Mr. Montefiore is the author of a Commentary upon the Synoptic Gospels and does not assume

the hostile tone toward Jesus once so common among cultivated Jews. Mr. Montefiore regards Jesus as Unitarians do (p. 164), not as the orthodox Jews do (p. 116). He considers himself thus apart from both those orthodox Jews who glory in their law and the Christians who glory in Jesus. The real Jew thinks as much of the law as the Christian does of Jesus. By "law" he means also "tradition". That is exactly the charge Jesus made against the Pharisees. They put their traditions in place of the commandment of God. Mr. Montefiore says (p. 6): "The Cross of Christ, with all which it implies, is a proverbial stumbling block to the Jew; but no less is the law with its delights a stumbling block to the Christian". There is some force in this contrast, but our trouble with the law is not that we do not like it, but that we cannot keep it. Jesus frees us from the curse of the law. Mr. Montefiore says: "But then this Jew was the founder of the new, rival, and very soon the persecuting, creed" (p. 7). It is true, sadly true, that Christians have persecuted Jews. Mr. Montefiore lives under the shadow of that awful fact. But he should have been fair enough to have stated that Judaism began the persecution. The names of Jesus, Stephen and Paul ought to suffice for that aspect of the matter. On the whole Mr. Montefiore has not achieved the impossible. He has given a sympathetic appreciation of the ethical teachings of Jesus. He speaks kindly of the Messianic claims of Jesus. He looks at Him admiringly, but stops short of a full acceptance of Jesus as Messiah and Lord. He hopes both Christian and Jew are near the Kingdom. A. T. Robertson.

Pictures of the Apostolic Church; Its Life and Thought. By Sir W. M. Ramsay, D.D., D.C.L., LL.D., Litt.D. Philadelphia. 1910. The Sunday School Times Company. Pages 420. $1.50 net.

Dr. Ramsay wrote the Sunday school exposition for 1909 on the life of Paul in the Sunday School Times. These were done with Dr. Ramsay's accustomed skill and scholarship. They are more popular in style, but none the less accurate. No living man knows Asia Minor and its bearing on the career

of Paul as well as does Sir W. M. Ramsay. There are not so many novel suggestions and contributions in these chapters as in the earlier books for the simple reason that they have already been made. But here, better than elsewhere, the average man can get the results of Dr. Ramsay's researches in simple language and popular form. The book thus has a value all its own. A. T. Robertson.

Researches in Palestine. By L. L. Henson, D.D., pastor of Cranston Street Baptist church, Providence, R. I. Boston. 1910. Salem D. Towne.

In substance this treatise was originally written as a thesis for the University of Chicago after a journey of several months through Egypt and Palestine under the direction of Professor Herbert L. Willett. As the work of excavation in Palestine has made great progress since his visit, he attempts to bring the work done in the thesis down to date and to make it of greater interest and service in this form. While various articles and books have appeared of late in our own and other languages, giving the results of exploration here or there in Palestine and dealing pretty thoroughly in a fragmentary way with the work done at this place or that, no work in English has appeared hitherto essaying to give in a single volume the results of researches in general in Palestine. So there was need of a small book that would give the inquiring reader an adequate idea of the progress made in the last quarter of a century in the exploration and study of the Holy Land. As Professor Lewis Bayles Paton, of Hartford, says in the foreword, Dr. Henson has undertaken this task, and has achieved it with conspicuous success. He shows a mastery of the literature, a recognition of the fundamental problems, and an ability to decide on the basis of the evidence that is not often found in works of a popular character. The little book may well be commended as a trustworthy introduction to the science of Palestine archæology. Geo. B. Eager.

The Days of His Flesh. The Earthly Life of Our Lord and Savior Jesus Christ. By the Rev. David Smith, M.A., D.D., Professor of Theology in Magee College, Londonderry. George H. Doran Company (Hodder and Stoughton), New York. 1910. Eighth edition. Revised. Pages 549. Price $2.00 net.

The revision consists in the correction of clerical errors and in some additions to the notes. The book has had a phenomenal reception and deserves it. The first edition appeared in September, 1905. It is a wholesome sign when a volume of such solid merit maintains such a steady sale. The book is large enough to cover the whole ground in a most satisfactory manner. There is abundance of Jewish learning and use of the early Christian writers without the overloading of the Talumdic material as in Edersheim. The careful work of modern commentators (like Bruce, Broadus, Zahn, Allen, Swete, Plummer, Westcott) was not at the service of Farrar and Geike. Prof. Smith is a thorough student and alive to all the real problems, but he does not get swamped in detail nor is he carried away by mere rhetoric. He has a vivid imagination which is kept within due restraint. His standpoint towards the Gospels is critical, at points a trifle too critical, but he is wholly loyal to Jesus. The book is therefore a splendid combination of qualities necessary for the great task. The public has been quick to see that here was a book on the greatest of themes that meets the demands of the modern man who loves Jesus Christ and wants to know all about Him that the books can tell. Dr. Smith wrote this great book while pastor in the little town of Tulliallan, Scotland. The book has carried his fame all over the world.

A. T. Robertson.

The Resurrection Narratives and Modern Criticism. A Critique mainly of Professor Schmiedel's article, "Resurrection Narratives", in the Encyclopaedia Biblica. By Thomas James Thorburn, D.D., LL.D. Kegan Paul, French, Trübner & Co., Dryden House, London, England. 1910. Pages 217. Price 6s net.

We have here a very able, clear and satisfactory piece of work. There is perfect candor in facing squarely all the

facts. The difficulties and discrepancies in the testimony concerning the resurrection of Jesus are carefully examined. The objections of Schmiedel are patiently analyzed and clearly refuted. The Subjective Vision Theory of Schmiedel is shown to be as unsatisfactory as the Objective Vision Theory of Keim. All the other theories which discredit the report of a real bodily resurrection are passed in piercing critical review, such as the Swoon Theory, the Apparition Theory, the Telegram Theory, theories of Fraud (Theft of the Body by the Disciples, Conspiracy Theory), Theory of Roman Interference, Mythological Theory. The weakness of each of these hypotheses is set forth in strong light. The objection to resurrection on the ground that it is supernatural is shown to be thoroughly unscientific, Huxley being witness. Paul's theory of an exchange of the "Natural Body" for the "Spiritual Body" is explained and contrasted with the resurrection of Jesus. Dr. Thorburn carefully discusses each of the manifestations of Christ and the total result is an eminently sane and powerful exposition of the great fact. The book is not long, but long enough. It keeps on the main track all the time.

A. T. Robertson.

The Secret of the Lord. By the Rev. W. M. Clow, D.D., Glasgow. New York and London. 1910. (Geo. H. Doran Company) Hodder and Stoughton. Pages 353. $1.50 net.

This third volume from Mr. Clow is more than welcome. He is following the same rich vein that he worked in "The Cross in Christian Experience" and "The Day of the Cross". It is the death of Christ that is the "Secret of the Lord". Mr. Clow begins with the withdrawal to Cæsarea Philippi where Jesus tests the Apostles concerning His person and mission. After the transfiguration Christ begins to disclose to the disciples the fact of his death. It is in truth the great secret of Christianity and it is the tragedy of His life that the disciples could not understand Him till it was too late to gain comfort from them, nor indeed were they at all prepared for the great catastrophe. The same penetration, spiritual insight, depth of feeling, elevation of sentiment, direct-

ness of statement characterize this new volume from Mr. Clow and guarantee for him a still wider hearing.

A. T. Robertson.

Der Stil der Paulinischen Predigt und die Kynisch-stoische Diatribe. Von Lic. Rud. Bultmann, Repetent a. d. Universität, Marburg. Vandenhoeck und Ruprecht, Göttingen, Germany. New York. 1910. S. 143. 1 M. 25 pf.

The late Dr. Blass held (against Deissmann) that Paul had received some impress from the Asiatic rhetoricians of his time. There are rhetorical elements in Paul's addresses and epistles that can be paralleled in the stylists of the period. This is amply shown by this treatise of Bultmann. This monograph is a fine piece of work and gives a careful list of the rhetorical figures in Paul's writings such as antithisis, paradox, personification, etc. One does not feel quite sure that Paul has been himself a student of rhetoric in the technical sense of the term. Certainly he was not an Atticist. He used the vernacular κοινή though with the flavor of a man of culture. Most of the figures of speech in Paul's writings may be due to the passions of his soul which burst the bonds of formal rhetoric or to the play of his brilliant imagination when on fire. It is doubtful if Paul often made conscious use of rhetorical artifices. But Bultmann's book is a most excellent piece of work.

A. T. Robertson.

Der Apostel Paulus und Sein Werk. Von D. Eberhard Vischer, Professor an d. Universität in Basel. B. G. Teubner. Leipzig, Germany. 1910. S 143. 1 M 25 pf.

This little volume belongs to the "Aus Natur und Geisteswelt" series. The author sketches the condition of the Roman world and the standpoint of the current Judaism. Then he describes the conversion of Paul and his propaganda for Christ. Half of the book is devoted to a treatment of the churches, the epistles, and the gospel of Paul. This is done with clearness and ability, though with necessary condensation and brevity. A Baptist is naturally interested in the author's discussion of Rom. 6:4-6. He says that modern thinking has

some difficulty (p. 77f) in getting Paul's point of view, but he proceeds to interpret Paul correctly as giving "a symbolic meaning" to baptism as a "picture" of the experience of "a new life" which he has begun. He admits also that baptism was immersion, though he notes the modern sprinkling (besprengen). On the whole it is a very useful handbook indeed and one who wishes to have a summary of present-day German thinking will find it helpful. The author's style is flowing and interesting. A. T. ROBERTSON.

Expositions of Holy Scripture. Fifth (and last) series. By Alexander Maclaren, D.D. New York. 1910. A. C. Armstrong and Sons. Eight volumes. $10.00 net.

With these eight noble volumes the great task of Alexander Maclaren is concluded. It is a source of great joy to know that he was allowed to live long enough to complete so gigantic an undertaking. It is not, of course, a commentary in the strict sense of the term, since he does not comment on every verse nor always on every chapter. But the great passages come in for luminous exposition. It is done with all of Maclaren's charm and spiritual insight. The scholarship is thorough, but is subordinate always to the purpose of expository discourse. I have had occasion to make careful use of a large part of the sermons on Second Corinthians and have found them exceedingly helpful. The eight volumes cover the following portions of the New Testament: I and II Corinthians, Ephesians, Galatians, Philippians, I and II Thessalonians, I and II Timothy, Titus, Philemon, Hebrews, the Catholic Epistles, Revelation. Happy the preacher who can have them all. A. T. ROBERTSON.

NOTE—In the January number on page 125 the author of *The Living Atonement,* Rev. John B. Champion, M.A., B.D., appeared as "Chapman". Also on page 157 *The Junior Republic* was disguised as *"The Jewish Republic".*

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